The booke of secretes of Albertus Magnus of the vertues of Herbes, stones and certayne Beastes.

¶ Also a booke of the same Author of the marueylous thinges of the worlde, and of certayn effectes called of certayne Beastes.

Sithe it is manifestlye knowē, that this boke of Albertus Magnus is in the Italian, spanish, frenche and Duche tongs, it was thought ī it were translated into the English tounge, it woulde bee receyued wyth lyke good wyl and friendshyp, as it is in those partes. Wherefore vse thou this booke to mitigate and alacrate thy heauy and troublesome mynde, as thou hast bene wont to do with the booke commonlye called the booke of Fortune. For beleue me, whatsoeuer is promised in either of them both, this or that is alonly to the ende.

(*)

¶ The first boke of ſ' vertues of certayne Her .



Ariſtole the Prince of Philoſopherſ ſaieth in many places, that euery ſcience is of the kinde of good thinges. But net withſtandyng the operation ſometime is good ſometime euyll. as the ſcience is chaunged to a good, or to an euil ende, to which it worketh. Of the whych ſaying two things be concluded: the one and the fyrſt is, that the ſcience of Magike is not euil, for by the knowledge of it euil may be eſchued and good folowed. The ſecond thing is alſo concluded for alnuche as the effect is praiſed for the end. and alſo the end of ſcience is diſprayſed, when it is not ordayned to

good or euyll vertue. It followeth then the euery science or operation is sometime good, somtyme euyll. Therefore because the science of Magike is a good knowledge (as it is presupposed) and is somewhat euyll in beholdyng of causes and natural things, as I haue considered and perceiued in auncient authors, yea and I my selfe Albert haue founde the trouth in many thinges, and I suppose the truth to bee in some part of the booke of Chirander, and of the booke of Alchozar.

¶ First therefore I wil declare of certaine herbes: Secondly of certaine Stones, and thirdly of certayne Beastes, and the vertues of them.

Elitropia	Marygolde.
Urtica	Nettle.

Virga

of herbes

Virga pastoris	Herbe tasyl.
Celidonia	Celendine.
Pironica	Perwynke.
Pepeta	Calamint or pentrotal
Lingue canis	Houndes tong
Jusquianus	Henbane.
Lilium	Lylye.
Uscus querci	Wyllytoe.
Centaurea	Centorie.
Saluia	Sage.
Uerbena	Veruin.
Pelylophylos	Smallage.
Rosa	Rose.
Serpentina	Snakes grasse

¶ The firſt herbe is called with the men of Chaldea Elios, wyth the Grekes Watuchiol, wyth the Latines Elitropium, with Englyſhe men Marygolde, whoſe interpretation is of Elion, that is the Sunne, and Tropos, that is alteration or chaunge, becauſe

it is turned according to the sun. The vertue of this herbe is marueloꝰ, for if it be gathered, the Sunne beyng in the signe Leo, in August, and be wrapped in the leafe of a Laurell or bay tree, and a wolues tooth be added therto, no man shall bee able to haue a woord to speake agaynst the bearer theresf, but woordes of peace. And if any thyng be stollen, if the bearer of the thynges before named lay them vnder hys head in the nyght, hee shall see the theefe and al his condicions. And moreouer if the foresayd herbe be put in any Church where women be whych haue broken Matrimony on theyr part, they shall neuer be able to go foorth of the Churche, except it be put away. And this last poynt hath bene proued, and

is

is very true.

¶ The second herbe is called of the men of Chaldea Royna, of the Greekes Oliteribus of the latines or frenchemen Urtica, of Englishmen a Nettle. He that holdeth this herbe in his hande, with an herbe called Pyliotyle or Paronye, or Roseblede, is sure from all feare and fantasy, or vision. And if it bee put with the iuyce of Houselyke, and the bearers hande be anoynted with it, and the residue bee put in water, if he enter in the water where fishes be, they will gather together to his handes, and also ad piscelum. And if his hand be drawen forth, they will leape agayne to theyr owne places where they were before.

¶ The thyrd herbe is named of

the Chaldies Lozumboz, of the Grekes Allomoz of the Latines Virga pastoris, of Englishe men, Wylde tasyl. Take this herbe and temper it with the iuyce of Mandrake, and geue it to a bitche oz to another beast, and it shal be great with a yong one in the one kinde, and shall bryng foozthe the byzth in the owne kynde, of the whyche yong one if the goom tooth be taken and dipped in meate oz drink, euery one that shall drinke therof shal begin anon battel, and when thou wouldest put it awaye, geue to him the iuyce of Uelarian, and peace shall be anon amonge them as befoze.

¶ The fourth herbe named Aquilaris of the Chaldies, because it springeth in the tyme in which the Eagles buylde their nests. It

is

is named of the Grekes Vaits, of the Latines Celidonia, & of Englishmen Celendine. Thys herbe springeth in the time in which the Swallowes and also the Eagles make theyr nestes. If any man shal haue this herb wyth the hart of a Mole, he shal ouercome al his enemyes, and al matters in sute, and shal put away al debate. And if the before named herbe be put vppon the heade of a sycke man, if he shoulde dye, hee shall syng anon wyth a loud voyce, if not, hee shall weepe.

¶ The fyfte herbe is named of the Chaldies Iterisi, of the Grekes Uozax, of the Latines Prouentalis or Prouinsa, of Englyshmen Perwynke, when it is beaten vnto pouder wyth woormes of the earth, wrapped aboute it,

and wyth an herbe called Sempervina in English Houseleke, it induceth loue betweene man and wyfe. it it be vsed in their meats. And if it shalbe put to the mouth of the beast called the Bugyll, hee shal breake anone in the middest, and this was proued of late time If the Cayde confection be put in the fyre, it shalbe turned anon vn to blue colour.

¶ The fyxte herbe is named of the Chaldees Bieith, of the Grekes Retus, of the Latines Nepeta, of Englishmen Calamynte, otherwyse Penyroyal. Take this herbe and myxe it wyth the stone founde in the nest of the byrd called a Lapwyng. or blacke Polluer, and rub the belly of any beast and it shall be wyth byrth, and it shall haue a yong one very blacke

in

in the own kinde. And if it be put to theyr roses thryllys, they shall fall to the grounde anon as dead, but a lytle space after they shalbe healed. Also if the forsayde confection be put in a vessel of Bees, the Bees wyll neuer flee awaye, but they shall gather together there. And if the Bees be drowned and lyke as they were dead, if they be put in the forsayd confection, they shall recouer theyr lyke after a lyttle tyme, as by the space of one houre, for it is proporcioned to the quality lost. And for a sure proke, if drowned Flyes bee put in warme asshes, they wyll recouer their lyke after a lytle space.

¶ The seuenth herbe is named of the Chaldies Algeil, of the grekes Dzum, of the Latins lingua

Canis

tanis, of Englishe men Houndes tounge, put thou this herbe with the hart of a young frog, and her matrice, and put them wher thou wilt, and after a litle time, all the dogs of the whole towne shall be gathered together. And if thou shalt haue the afore named herbe vnder thy formost toe, al the dogs shall keepe scilence, and shall not haue power to barck. And if thou shalt put the aforesayde thyng in the necke of anye dog, so that hee may not touch it with his mouth, he shall be turned alwaye rounde about lyke a turnyng wheele, vntyll hee fall vnto the grounde as dead, and this hath beene proued in our tyme.

¶ The eight herbe is named of the Chaldies Hauselsa, of the grekes Uentolin, of the Latins Jusquiamus

quianus, of Englishe men Henbane. Take thou this herbe and mixe it with Realgalis and Hermodatalis, and put them in the meate of a mad dog, and hee wyll dye anon. And if thou shalt put the iuyce of it wyth the foresayde thinges in a syluer cup, it shall be broken verye small. And if thou shalt myxe the aforesayde thynge with the bloud of a young Hare, and keepe it in the skin of a Hare, all the Hares wyll bee gathered there, vntil it be removed.

¶ The ninth herbe is named of the Chaldies Ango, of the Greekes Amala, of the Latines Lilium, of the Englishmen a Lily. If thou wylt gather thys herbe the sunne being in the signe of the Lion, & wylt myxe it with the iuyce of the Laurell or baye tree, and after-

afterwarde thou shalt put that iuyce vnder the dung of Cattell a certayne tyme, it shall bee turned into woormes, of the which if pouder bee made, and bee put to the neck of any man or in his clothes, he shall neuer sleepe, nor shall not be able to sleepe vntill it be put away. And if thou shalt put the forsayd thyng vnder the dung of cattell, and wilt anoynt any man with the woormes breeding thereof, he shall be brought anon vnto a feuer. And if the forsayd thyng be put in any vessell where there is Cowes mylke, and be couered wyth the skyn of any Cow of one coulour, all the kyne shall loose their mylke.

¶ The tenth Herbe is called of the Chaldies Luperar, of the Greekes Asilena, of the Latines Vilcus

Viscus quercꝰ, of Englishe men Mystletoe. And it groweth in trees beyng holde thrꝛough. This herbe wyth a certayn other herbe which is named Martegon, that is Siliphion or Laserpitium as it is wrytten in the Almaynes language, it openeth all lockes. And if the aforesayd thynges beyng put together, bee put in the mouthe of any man, if he thynke of any thing, if it should happen, it is set on hys hart, if not, it leapeth backe from hys hart. If the aforesayd thyng be hanged vp to a tree wyth the wing of a Swallow, there the brydes shall be gathered together wythin the space of fiue myles. And this last was proued in my tyme.

¶ The eleuenth herbe is named of the Chaldies Iliphilon, of the

Greekes

Grekes Digelon, of the Latines Centaures, of Englishmen Centory, which sayth that thys herbe hath a marueilous vertue, for if it be ioyned with the bloude of a female Lapwing, or blacke Plouer, and bee putte wyth oyle in a lampe, all they that compasse it about, shall beleue them selues to bee witches, so that one shall beleue of another that his head is in heauen, and hys feete in earth. And if the aforesayd thing be put in the fire when the starres shine, it shall appeare that the stars run one agaynste another and fyght. And if the foresaid plaister be put to the nosethyrls of any man, hee shall flee away sharpely, through feare that he shall haue, and thys hath bene proued.

¶ The twelfe Herbe is named of the

the Chaldeis Eolorio, or Eolorion, of the Greekes Clarea, of the Latines commonlye Saluia, of Englyshme Sage. Thys herbe beyng putrifyed vnder dunge of cattell, in a glasyn vessell, bryngeth foorth a certayne worme or byrd, hauing a taile after the fashion of a byrde, called a blacke mocke or owlyll. wh whose blood, if any man be touched on ỹ byrll, he shall lose his sence or feelyng the space of .xv. dayes and more. And if the forsayde Serpent be burned. & the asshes of it put in ỹ fyre, anone shall there be a rayne bowe, with an horrible thunder. And if ỹ aforsayd asshes, be put in a lampe, and be kindled, it shal appeare that all the house is full of serpents, & this hath ben proued of men of late tyme.

¶ The. xiii. herbe is named of the Chaldeis Diphanas, of the Greekes Hiliozion, of the Latins Uerbena, of the English mẽ Uer-uin. This herbe (as witches say) gathered, the sunne being in the signe of the Ram, and put wyth grayne or corne of Pionye of one yere old, healeth them that be sick of the falling sickenes. And if it be put in a fat grounde, after eyght wekes wormes shalbe engẽdred, which if they shal touch any man, he shal dye anon. And if the afore-sayd thyng be put in a Douehouse or a culuer house, all the Doues or Culuers shalbe gathered toge-ther there. And if the pouder of them be put in the sunne, it shall appeare that the Sunne is blue. If the pouder be put in a place where men dwel or lye betweene

two

two louers, anon there is mads trife or malice betwene them.

¶ The.xiiii. herbe is named of the Chaldeies Celayos, of the Greekes Calini, of the Latines Melisopholos, of Englishe men Sualage, of the which herbe master Floridus maketh mention. This herbe gathered grene, & taken with the iuyce of the Cipresse tree of one yere, put in gruell, maketh the gruell to appeare full of wormes, & maketh the bearer to be gentle and gracious, & to banquish his aduersaries. And if the aforesaid herbe be bounden to an Oxe neck, he wil folow thee whether soeuer thou wilt go.

¶ The.xv. herbe is named of the Chaldeis Gleriſa. of the Greekes Iaphinus. of the Latines Rosa of englisch mẽ a Rose. And it is an

herbe, whole floure is very well knowē. Take the grain or corne of it, & the corne of Mustard seede and the foote of a Welell, hange vp these in a tree, and it wyll not beare fruit after. And if the aforesayde thinge be put about a nette, fyshes wyll gather together there. And if Magaris shall be dead & be put in the aforesayde commixtion halfe a daye, it shall recouer the lyke, although it be not forth with yet gotten.

And if the aforesayde poulder be put in a lampe, and after be kindled, all men shall appeare blacke as the deuell. And if the aforesaid poulder be mixed with oyle of the Olyue tree, & with quycke brymstone, & the house anointed wyth it, the Sunne shyning, it shal appeare all inflamed.

¶ The

¶ The xvi. herbe is called of the Chaldeis Caturien, of the Grekes Pentaphyllon, of the Latynes Serpentina, in English cnakes gralle. Thys herbe is well ynough knowen with vs. Thys herbe put in the grounde, with the leafe of the thre leafed gralle engendreth read & greue serpentes, of which if poulder be made, And put in a burnynge lampe, there shal appeare aboundaunce of serpentes. And if it be put vnder the head of ani man, for therefoith he shall not dreame of hym selfe.

¶ The maner of working al these aforenamed thinges, that þ effect may be good in their planets is, in their houres, and dayes.

Of the vertues

There be seuen herbes that haue great vertues, after the minde of Alexander the Emperour, and they haue these vertues of the influence of the planets. And therefore euery one of them taketh their vertus frō the higher natural power.

¶ The firste is the herbe of the planet Saturnus, whych is called Affodillus Affodilly, the iuice of it is good agaynst the payne of the raynes and legges. Let them that suffer payne of the bladder, eate it, the roote of it being a litle boyled. And men possessed wyth euyll spirites, or mad men beare it in a cleane napkyn, they shal be deliuered from their disease. And it suffreth not a diuil in the house And if Childzen that bzeede their teeth, beare it aboute them, they shall

shall breede them without paine. And it is good that a man beare with him a rote of it in the night, for he shall not feare, nor be hurt of other.

¶ The second is the herb of the Sunne, which is called Poligonia, or Corraligiola. Thys herbe taketh hys name of the Sunne, for it engendreth greatlye, and so this herbe worketh many waies. Other hath called this herbe Althone, whych is the house of the Sunne. This herbe healeth the passions and griefe of the harte and the stomacke.

He that toucheth thys herbe, hath a vertue of hys sygne or planet. If anye man drynke the iuyce of it, it maketh hym to doe often the act of generation. And if any man beare the roote of it,

it,

it healeth the griefe of the eyes. And yf hee beare it with him before he haue any griefe, there shall come to hym no griefe of his eyes. It helpeth also theym ꝑ be vexed with the phrenesye, if they beare it with them in theyr brest.

It helpeth also them that are diseased with an impostume in the lunges, & maketh them to haue a good breath, & it auaileth also to the flyxe of melancolous blond.

¶ The thirde is the herbe of the Moone, which is called Chynoglates. The iuyce of it purgeth the paines of the stomake, & brest plates, the vertue of it declareth that it is the herbe of the Moone The floure of this herbe purgeth great splenes and healeth them, because this herbe encreaseth & decreaseth as the Moone. It is good

good agaynst the sycknes of the eyes, & maketh a sharp sight. And it is good agaynst the blouds of ỹ eyes. If thou put the roote of it brayed vpon the eye, it will make the eye marueilous clere, because the lighte of the eyes Propinquatum miction, is of the substance of the Moone. It is also good to them that haue an euill stomake, or which can not disgeste their meate, by drinking the iuyce of it. moreouer it is good to them that haue the swyne pockes.

¶ The fourthe herbe is called Arnoglossa, plantyne. The roote of this herbe is marualous good agaynst the payne of the brade, because the signe of the Ramins is supposed to be the house of the planet Mars, which is the head of the whole worlde. It is good

also against euil customs of mas stones and rotten & filthy vyles, because his house is the signe scorpio, because a part of it holdeth Sparma, that is the seede which cõmeth against the stones whereof al liuing things bee engendred and fourmed. Also the iuyce of it is good to them that be sick of the perilous flixe, with excoriation or crayling of the bowels, continuall torments, and some bloud issuing forth. It purgeth them that drink it, from the sickneſſes of the flyxe of bloud, or emerauds, and of the diseaſe of the stomacke.

¶ The fyft is the herbe of the planet Mercurius, which is named Pentaphilion, in Englyshe cinquefoyle, or the .v. leafed herb, of others Pentadactuilus, of others Sepedeclinans, of certaine

Cali-

Caripedolo. The roote of thys herbe brayed and made in a plaister, healeth woundes and hardnes. Moreouer, it putteth away quickly the lwyne pockes, if the iuyce of it bee dronken wyth water. It healeth also the passions or griefes of the brest, if the iuyce of it be dronken. It putteth away also the tooth ach, and if the iuyce of it be holde in the mouth, it healeth all the griefes of the mouth. And if any man beare it with him it geueth wark & help. Moreouer if any man wyl aske any thyng of a king or prince, it geueth aboundaunce eloquence, if he haue it wyth him, and he shal obtaine it that he desireth. It is also good to haue the iuyce of it, for the griefe of the stone and the sickenes which letteth a man to pysse.

¶ The

¶ The .vi. is the herbe of ỹ planet Jupiter, & it is named Acharon, of certayne Iusquiamus. Hẽbane. The roote of it, put vpon botches, healeth thẽ, and kepeth the place from an inflamation of bloude. If any man shall beare it before the grefe come vpon him he shall neuer haue a botche.

The roote of it also is profitable agaynst the goute in the feete whan it is brayed, and vpon the the place that suffereth the payne or griefe. And it worketh by vertue of those signes, whiche haue fete, and loke vpon the feete. And if the iuyce of it be dronken with hony, or with wyne and hony lodden together, it is profitable agaynst the griefes of the liuer, and all hys passions, because Iupiter holdeth the lyuer.

Lyke

Likewise, it is profitable to them that woulde do often the acte of generation, and them that desire to be loued of women, it is good that they beare it with them, for it maketh the bearers pleasaunt and delectable.

¶ The .vii. is the herbe of the planet Venus, & is called Pisterion of some Hierobotane, id est, Herbo columbaria, & verbena, Veruin.

¶ The roote of this Herbe put vpon the necke, healeth the swine pockes, apostumes behynde the eares, and botches of the necke, and suche as can not kepe theyr water.

It healeth also cuttes, & swelling of the euill, or foundament, proceedyng of an inflamation, which groweth in the foundament, and the Emauraudes. If the iuyce of

it

it be dronken with hony and wa-
ter sodden, it dissolueth thos⁊ thin
ges whych ar in lunges o⁊ lights.
And it maketh a swete breath, fo⁊
it sauyth and keepeth the lunges
and the lights. It is also of great
strengthe in venerall pastimes,
that is the act of generation. If
anye man put it in hys house o⁊
vyneyarde, o⁊ in the grounde, hee
shall haue abundantly reuenues,
o⁊ yearely profytes. Moreouer
the roote of it is good to all them
whych wyll plant vyneyardes o⁊
trees. And Infantes bearyng it,
shall be very apt to learne, and to
loue learnyng, and they shall be
glad and ioyous. It is also profi-
table, beyng put in purgations,
and it putteth aback deuils. Yet
thys is to bee marked, that these
herbes be gathered fro the. trui.

day

day of the Moone, vntyl the .xxx. day, begynnyng the gatheryng of them from the sygne Mercurius, by the space of a whole hour, and in gatherīng make mētion of the passion or grefe, and the name of the thing for the which thou doest gathered it, and the selfe herbe, notwithstanding lay the herb vp in wheate or barly, and vse it afterward to thy neede.

Here begynneth the second booke of the vertues of certayne stones.

NOwe because I haue spoken before of the vertues of certaine herbes, now in this present chapter I will speake of certayne stones, their effects & marueylous operations.

Magnes

Magnes, the lode stone.

Ophtualmus Onyx.
Feripendamus Sylonites.
Topazion Medozza.
Memphitis, lapis iuxta mẽphim
vrbem in Egipto
Abaston Adamas diamõd
Agathes Alectoria.
Elmundus Amaristus.
Berillus Celonites.
Corallus Christallus.
Clotropia Epistrites.
Calcedonius Celidonius.
Bagates Bena.
Istinos Tabrices.
Chrysolitus. Gerattides.
Nicitomai Quirini.
Radianus Luperius.
Unces Lazuli.
Smaragdus Iris.
Gallacia Galerites.
Draconites Echites.

Cepristites

Tepristites Hiacinthus.
Dithes Saphirus.
Saumus.

¶ If thou wilt know whether thy wyfe be chaste, or no.

Take the stone whych is called Magnes, in Englishe the Lode stone, it is of sad blew colour and it is found in the sea of Inde, sometime in partes of Almayne in the prouince whyche is called Easte Fraunce. Laye thys stone vnder the head of a wyfe, and if shee bee chaste, she wyll embrace her husband, if she be not chaste, she wyll fal a non forth of the bed.

Moreouer if thys stone be pulbrayed and scattered vpon coles, in four corners of the house, they that be sleping shal flee the house and leaue all.

If thou wilt be made inuisible.

Take the stone whych is called Ophethalmius, and wrappe it in the leafe of the Laurell or Baye tree, and it is called Lapis obtelmicus, whose coloure is not named, for it is of mani colours, and it is of suche vertue, that it blyndeth the sightes of them that stād aboute. Constantinus carying thys in hys hande, was made inuisible by it.

¶ If thou wylt prouoke sorrow, feare, terrible fantasies and debate.

Take the stone which is called Onyx, whych is of blacke colour. And that kynde is best whyche is ful of whyte vaines. And it commeth from Inde vnto Arabi, and if it be hanged vppon the necke or finger, it stirreth vp anon sorrow and heauinesse in a man, and terrours

rours, and also debate, and thys hath bene proued by men of late tyme.

¶ If thou wilt burne any mans hands without fyre.

Take the stone which is called Feripendamus, whiche is all yelow coleur, which if it be hanged vpon the neck of any man, it healeth Arteticum, & also if thys stone be gryped straightlye, it burneth the hande anone, and therfore it must be touched lightlie and gentlly.

¶ If thou wylt kindle the minde of any man to ioyes, & make hys wyt sharpe.

Take the stone which is called Sylonites it groweth in the bosome of a Snayle of Indye. called Cocules, and there is of dyuers kyndes of it, of whyte, red,

and other coloure. Other saye, that it is greene and found in the partes of Persia. And also olde Philosophers saye, if it be tasted, it geueth knowledge of certayne thynges to come. If it be put vnder the tounge, specially in the first Moone, it hath a vertue onely for an houre. Therefore beyng in the tenth Moone, it hath thys vertue in the fyrste or tenth houre. But there is inouyng of the order, because when it is vnder the toung, if our thought bee of any busynes, whether it ought to be or no, if it ought to be, it is fixed stedfastly to the hart, so that it may not be plucked awaye, yf not, the harte leapeth backe from it. Also Philosophers haue sayd that it healeth Petifics & weake men.

¶ If

¶ If thou wylt that seething water rome forth anon after thou hast put in thy hande

Take the stone which is called Topazion, of the Ile Topatis, or because it shadweth a similitude of gold. And there be two kyndes of it, one is utterlye lyke golde; and thys is more precious. The other kynd is of the colour of Saffron, of bryghter colour then golde is, thys is more profitable.

It hath beene proued in mucke tyme, that if it be put in seething water, it maketh it to run ouer, but if thou put thy hand in it, the water is drawen out anone, and one of our brethren dydde thys at Paryse. It is good also against Emothoicam et stimaticam, or limatike passion or grieffe.

Of the vertues

¶ If thou wilt plucke of the skin of thyne or an other mans hande.

Take the stone which is called Medoza, of the region Media, in the which the people dwelling are called Medye. And there be two kyndes of it blacke and greue. It is sayd of old Philosophers, and also of Philosopers being in thys tyme if the blacke be broken and resolued in hoate water if anye man washe hys handes in that water, the skyn of his handes shal be plucked of anone. Philosophers saye also that it is good against the goute and blindnes of the eyes, and it nourisheth hurted and weake eyes.

¶ If thou wilt that a man suffer no payne nor be tormented.

Take

Take the stone which is called Memphitis, of the citye which is called Memphis, and it is a stone of such vertue as Aaron and Hermes say: if it be broken and mixed wyth water, and geuen to hym to drinke which shoulde bee burned or suffer anye tormentes, that drincke induceth so great inableneſſe to feele, that hee that suffereth feeleth neither paine nor tormentyng.

¶ If thou wylt make a fyre continually inable to be quenched or put out.

Take the stone whych is called Abaston, whyche is of the colour of yron, and there is founde verye muche of it in Arabia. If that stone be kyndled or inflamed it maye neuer bee putte oute or

Of the vertues

quenched, bec. use it hath the nature of the fyrst fethers of the Salamandre, by reason of melly fatnesse, which nourisheth the fyre, kyndled in it.

¶ If thou wylt overcome thy enemyes.

Take the stone which is called Adamas, in English speketh a Diamonde and it is of shyning colour and very hard in so much that it can not be broken but by the blood of a goate, & it groweth in Arabia, or in Cypres. And if it be bounden to the leaft syde, it is good agaynst enemyes. madnes, wilde beastes, venemous beasts, and cruell men and agaynst chyding and brawling, and agaynste venime and invasion of fantasies and some call it Diamas.

¶ It

¶ If thou wilt eschewe all perils and all terrible thinges and haue a strong hart.

Take the stone which is called Agathes & it is blacke, and hath whyte vaynes. There is another of the same kynde, lyke to whyte colour. And the third glouryth in a certayne Ile, hauynge blacke vaynes, and that maketh to eschewe all perils, and geue strength to the hart, and maketh a man mighty, pleasaunt, delectable, and helpyth agaynst aduersities.

¶ If thou desyre to obtayne any thyng from any man.

Take the stone which is called Alectoria, & it is a stone of a Cocke and it is whyte as the Christall, & it is drawen out of the Cockes gyser or mawe after that he hath ben gelded more then four yeres

and it is of the greatnesse of a beane. It maketh the belly pleasant and stedfast, and beyng put vnder the tong it quencheth thirst And this last hath bene proued in oure tyme, and I perceyued it quickly.

¶ If thou wilt ouercome beasts, and interprete or expounde all dreames, and prophecie of thynges to come.

Take the stone whyche is called Esmundus or Asmadus, it is of diuers colours, it putteth oute all poyson, and maketh a man to ouercome hys aduersaries, and geueth Prophecying, and the interpretation of all dreames, and maketh a manne to vnderstande darke questions, hard to bee vnderstand or assoyled.

¶ It

of stones.

¶ If thou wilt haue good vnderstanding of things that may be felt, and that thou may not be made dronken.

Take the stone whyche is called Amatistus and it is of purple colour, and the best is founde in Inde, & it is good agaynst dronkennes, and geneth good vnderstandyng in thynges that may be vnderstand.

¶ If thou wilt ouercom thy enemyes and flee debate.

Take the stone whyche is called Betillus, it is of pale colour, and may be sene through as water brare it about with ther, and thou shalt ouercome all debate, & shalt dryue awaye thy enemyes, and it maketh thy enemy meeke. It causeth a man to be well mannered, as Aaron sayth, it geneth

alls

Of the vertues also good vnderstandyng.

¶ If thou wylt foreiudge or coniecture of thynges to come.

Take the stone which is called Celonites, it is of purple and dyuers other colours, & it is founde in the heade of the Snayle. If any man wyll beare this stone vnder hys toung, he shal foreiudge & prophecy of thinges to come. But notwythstanding it hath no vertue but shinyng. Prima cum fuerit accensa et crescens monoytes in vltima desendente, so meaneth Aaron in the booke of vertues of herbes and stones.

¶ If thou wylt pacify tempestes and go ouer fluddes.

Take the stone which is called Corallus Coral, and some be red and some white. And it hath bene proued

proued that it stemmeth straygbt bloud, putteth away the foolysh-nes of hym that beareth it, & ge-ueth wysedome. And this hath bene proued of certain men in our time. Aue it is good against tem-pestes and perys of studdes.

¶ If thou wylt kyndle fyre.

Take the Christall stone, & put it nye vnder the circle of the Sun that is to say agaynst the Sun, and put it nye any thing that mai be burned, and incontinentlye the heate of the Sunne shining, wyll set it a fyre. And if it bee droonke wyth hony, it encreaseth myke.

¶ If thou wylt that the Sunne appeare of bloudy colour.

Take the stone which is called Elitropia. It is greene lyke to the precious stone called the Es-merayd. And it is sprinkled wyth bloudy

bloudy drops. The Negromanc-
ers call it Gemma Babylonica,
the precious stone of Babylon. by
the propper name. But if it be
annoynted wyth the iuyce of an
herbe of the same name, and bee
put in a vessel ful of water, it ma-
keth the Sunne to seme of blou-
dye colour, as if the Eclipse were
seene. The cause of thys is for it
maketh all the water to bubble
vp vnto a little cloud, which ma-
kyng the ayre thycke, letteth the
Sunne to be seene, but as it were
read in a thycke colour, a lytle af-
ter the cloud goeth away. by drop
ping downe lyke dew, as it were
by droppes of rayne. Thys also
borne about, maketh a man of
good fame, whole and of long life
It is sayde of old Philosophers,
that a man annoynted wyth an
herbe

herbe of thys name, as we haue
said before, excelleth with vertue,
& Glitropia is found oftentymes
in Cipres and Inde.

¶ If thou wylte make seethyng
water to be colde, which stan-
deth vpon the fyre.

Take the stone which is called
Epibretes, which put in water a-
gainst the eye of the Sunne, put-
teth forth fyry beames of the sun.
And it is sayde of olde and newe
Philosophers, if it bee put in see-
thyng water, the bublyng vp or
seethyng wyll soone cease, and a
lytle after it wil waxe cold, and it
is a shining and ruddy stone.

¶ If thou wylt eschewe illusi-
ons and fantasies, and o-
uercome all causes
or matters.

Take

Take the stone which is called Calcedonius & it is pale browne of colour, and somewhat darke. if this be perced and hanged about the necke with the stone which is called Sinetip it is good against all fantastical illusiõs and it maketh to ouercom al causes or matters in sute, and keepeth the body agaynst thy aduersaries.

¶ If thou wylt be acceptable, and pleasant.

Take the stone which is called Celidonius, & of it there is some black, and some somewhat red, & it is drawen out of the bellye of Swallowes. If that which is somewhat read be wrapped in a lynnen cloth, or in a Calues skyn, & borne vnder the left arme hole, it is good against madnes & olde sycknesses and diseases, and the

sleeping

keeping or forgetfull sickness, and Contra epidinam, whyche is a scabbe that runneth through the whole body.

Euax sayth that this stone maketh a man eloquent, acceptable, and pleasunt. The blacke stone is good agaynst wylde beastes, and wrath, and bryngeth the busynes begunne to an ende. And if it be wrapped in the leaues of Celidō, it is said that it maketh the sight dul. And they should be drawen out in the moneth of August, and two stones are found oftentimes in one Swallow.

¶ If thou wylt be victorious agaynst thy aduersaries.

Take the stone which is called Sagates, & it is of diuers colors. The auncient Philosophers say, that it hath beene prooued in the

prince Alcides, whych how long he dyd beare it, he had alwayes victory: it is a stone of diuers colours, lyke the skyn of a kyd.

¶ If thou wylt knowe before of any thing to come.

Take the stone which is called Bena, which is like a beasts toth, and put it vnder thy toung. And as Baron and the olde Philosophers sayth, how long thou wylt hold it so alwayes conjecturyng, thou shalt prophecye thynges to come, and thou shalt not erre in any wyse for iudging.

¶ If thou wilt that thy garment be vnable to be burned.

Take the stone which is called Histinos, which as Isidorus sayeth is lyke to Saffron. And it is found in a part of Spaine. Thys stone

stone bloweth like a paire of bellowes, by reason of the wyndines in it. it is found nye the Gades of Hercules, that is twoo Iles by the further partes of Spayne beyonde Garnade, and if thys stone be set in a garment, it can be burned in no wyse, but it shineth like fyre. And some men say, that the white Carbunkle stone, is of this kynde.

¶ If thou wylt haue fauour and honour.

Take the stone whiche is called Tabrices, and it is lyke to the Christall stone. The auncient Philosophers as Euax and Aaron says of it, that it geueth eloquence, fauour and honour, and it is sayde moreouer, that it healeth euery dropsy.

¶ If thou wylt driue away fantasies and foolishnes.

Take the stone whych is called Chrysolitus, and it is of the same vertue with Attrenicus, as Aaron and Enax say in the booke of the nature of herbes and stones. This stone set in gold and tyne, driueth away foolishnes, and expelleth fantasies. It is affirmed to geue wisedome, and it is good agaynst feare.

¶ If thou wylt iudge the opinions and thoughts of others.

Take the stone which is called Garatides, and it is of blacke colour, let one hold it in hys mouth, it maketh him that beareth it mery and in fauour, and well esteemed wyth all men.

¶ If thou wylt haue victory and amitie.

Take

Take the stone whych is called Nicomay, and it is the same that is called Alabaster, and it is of a kynde of Marble, and it is white and shynyng. And oyntments are made of it for the buryeng of the dead.

¶ If thou wilt that a mā slepyng tel to thee what he hath done.

Take the stone whych is called Quirion, thys stone is founde in the nest of the Lapwynge or blacke Plouer.

¶ If thou would obtayne any thyng of any man.

Take the stone which is called Radianus, and it is blacke shining through, whych when the heade of a Cocke is geuen to Emmetes or Pysmeres to eate, it is founde a long tyme after in the heade of the Cocke. And the same stone is

Of the bestnes also called Conatides.

¶ If thou would make that neyther Dogs nor Hunters maye hurt any beast whych they hunt.

Put before the the Roue which is called Lupetius, & it will run soone to the stone. Thys stone is founde in Lybia, and all beastes cum to it as to their defender. It letteth that neyther Dogges nor Hunters may hurt them.

¶ If thou wilt burne any mans hande without fyre.

Take the stone whych is called Ires, whyche wee called before Suncipenapti, which is fyre, and it is as fyre. If any man straine hard thys stone, it burneth soone hys hand lyke as it were burned with a materiall fyre, whych is a marueilous thyng.

¶ If

of stones.

¶ If thou wylt cure melancoly, or a feuer quarterne in any man.

Take the stone which is called Lapis lazuli. It is lyke to the colour of the heauen, & ther is with in litle bodies of gold. And it is sure & proued, that it cureth melancoly, and the feuer quarterne.

¶ If thou would make any mā wyt sharpe and quicke, & augmente hys wyttes, and also prophecy things to come.

Take the stone which is called Smaragdus, in English speeche an Emeraude. And it is beste cleare shynyge thorough and plaine, but it that is yelow is better. It is taken out of the nests of Gripes or Gryffons, it doth both comfort and saue, and bring hoth

it maketh a man to vnderstande well, and giueth to him good memory, augmenteth the ritches of him that beareth it, and if any mā shall hold it vnder hys toung, he shall prophecy anone.

¶ If thou wylt haue a rayne-bow to appeare.

Take the stone which is called Iris, and it is white like to Christall, four square, or hauing horns If this stone be put in the beame of the Sunne, by turnyng back, it maketh a raynbowe soone to appeare in the wall.

¶ If ỳ wylt make a stone whych may neuer be made hote.

Take the stone which is called Gallacia, it hath the figure of hail and the colour and hardnes of the Diamonde. If thys stone be put in a very great fyre, it wyll neuer be

be hot, and the cause is for it hath the holes so strayt together, that the heate may not enter in the bodye of the stone. Also Aaron and Cuaxlay, that this stone borne, mitigateth wrath, lecherye, and other hote passions.

¶ If thou wylt knowe whether thy wyfe lyeth with any other maryed man or no.

Take the stone called Galeritis whiche is the same that is called Catabries and it is founde in Libia and Britania, the most noble Ile of the world, wherein is conteined both countries England & Scotland. It is of double colour black, and the colour of Saffron, and it is found gray coloured turnyng to paleneſſe. It healeth the dropsy, and it bindeth the bealies that haue a lacke. And Auicenna

D.v. saith

sayth, that if the stone be broken and washed or be geuen to a woman to be wasshen. if she be not a virgin she wyll pysse soone, if she be a virgin she wyl not pysse.

¶ If thou wilt ouercome thy enemyes.

Take the stone whych is called Draconites, from the Dragons head. And if the stone be drawen out from hym alyue, it is good against al poisons, and he that beareth it on his left arme, shal ouercome all hys enemies.

¶ If thou wilt engender loue betwene any two.

Take the stone which is called Echites, and it is called of some Aquileus because the Egles put thele in theyr nestes. It is of purple colour, and it is founde nygh the banks of the Occean sea, and some

some tyme in Persia, and it conteyneth alwayes an other stone in it, whych soundeth in it, whan it is naimed. It is sayde of auncient Philosophers, that this stone hanged vp in the leaft shoulder, getteth loue betweene the Husband and the wyfe. It is profytable to women great with child, it letteth vntimely byrth, it mitigateth the vexyll of makyng a frayde, and it is sayde to be good to them that haue the falling sickenes. And as the men of Chaldea saye, if poyson be in the meate, if the aforesayd stone be put in it, it letteth that the meate maye not be swallowed downe. And if it be taken out, the meate is soone swallowed downe. And I did see that thys last was examined sensybly of one of our brethren.

¶ If

¶ Althou wilt make a man sure. Take the stone whych is called Tepistites. It is found in the sea it is shining and ruddy. And it is said in the boke of Alchorath that if it bee borne before the harte, it maketh a man sure. & refrayneth & mitigateth al seditions and discordes. It is sayd also that it mitigateth the flyes with long hynder legges, whiche burneth corne with touchyng of it, & deuoureth the residue, foules, cloudes, hayle & such as haue power of the fruts of the earth. And it hath ben proued of Philosophers of late time. & of certaine of our brethren, that it being put agaynst the beames of the sunne putteth foorth fyre beames. Also if thys stone be put in seethyng water, the seethyng wyl sone cease, and the water wil be

be cold a lyttle after.

¶ If thou wylt that straungers walke sure and safe.

Take the stone whyche is cal-led Hyacinthus, in English a Ja-cinct, it is of many colours. The grene is best, & it hath red vaines and it should be set in syluer, and it is said in certaine lectures, that ther is two kindes of it, of the wa-ter, and of the Saphyre. The Ja-cint of the water is yelow white. The Jacinct of the Saphires is veri shining yelow, hauing no wa-trishnes. & this is better, & it is written of this in lectures of phi-losophers, that it being borne on the finger or neck, maketh straun-gers sure, and acceptable to theyr gestes. And it prouoketh sleepe for the coldnes of it, & the Jacinct of Saphyre hath properly this.

¶ If

¶ If thou wylt be saued from diuers chaunces and pestilent bitternes.

Take the stone which is called Ozithes, of which there be three kindes, one blacke an other greene and the third, of the whych one part is rough, & the other playne, and the colour of it is lyke the colour of plate of yzō, but the greene hath white spots: this stone born preserueth from diuers chaunces and perils of death.

¶ If thou wylt make peace.

Take the stone which is called a Saphyre, which cōmeth from the East into Inde, and it that is of yelowe colour is best, which is not very bright, it maketh peace and concord, it maketh the minde pure and deuout toward God, it strengtheneth the mynde in good thinges,

things, and maketh a man to cole from inward heete.

¶ If thou wylt cure a virgin.

Take the stone whych is called Saunus, from the Ile Sauna. It doth make firm or consolidate the minde of the bearer of it. And being bound to the hand of a woman trauelyng wyth childe it letteth the byrth, and keepeth it in belly. Therfore it is forbidden in suche a busynesse, that thys stone touch a woman.

¶ Thou shalt fynde many other like things in the booke of mines of Aaron and Euax.

The manner of doyng theese things consisteth in this, that the bearer for a good effect bee cleane from all pollution or defilyng of the bodye.

¶ Explis

Of the vertues & Explicet.

Isidorus seemeth to saye, that Licania hath in the hed a stone of most noble vertue & is of white colour, which drayed, & geuen to them that haue the strangulion, to drincke, it looseth perfectly the vryne, and shortlye healeth it. & putteth away the feuer quartern. Also it taketh awai a white spot or pearle in the eye. Also if a woman with child beare it on her, shee shall not loose her byrth. Also the flesh of them sodden and eaten, is good to them that haue an exulceration or sore in the lounges, with a consumption of all the bodye, and spitting of blond,

Also the ponder of the beastes with the ryne or barke of trees, with

with some graines of Pepper, is profitable against the Emerodes and growing out of flesshe about the buttockes. Likewyse they being raw brayed with the rindes or barkes of trees, breake ryps tinpostumes.

¶ The thyrde booke of Albertus Magnus, of the vertues of certayne beastes.

¶ This muche as herby hath benne spoken in the booke before of certayne effectes, caused by the vertue of certayne stones, and of their marueylous vertue or operation: nowe we wyll speake in thys Chapter of certayne effects, caused of certayne beastes.

Aquila	An Eagle.
Calo	
Bubo	A fylicke owle.
Hircus	A gote buck.
Camelus	A Camell.
Lepus	An Hare.
Erpetiolus	
Leo	A Lyon.
Foca	A Purpays.
Anguilla	An Eele.
Vpupa	A lapwig or blak
Pelicanus	A Pelicon.
Cornix	A Crow.
Milius	A kyt or gripe.
Curtur	A Curfell.
Caipa	A Pole Owle
Merula	A blach mache of

Aquila the Eagle is a byrde knowen well enough of men of Chaldea, they call it Nozar & the

Greekes

Greekes call it Rimbicus. Baron and Euax say, that it hath a marueilous nature or vertue. For if the brain of it be turned into pouder, and be mixed wyth the iuyce of the Heinlocke, they that eate of it shall take themselues by the heare, and they shal not leaue the holde, so long as they beare that they haue receyued. The cause of thys effect is, for that the brayne is very cold, in somuch that it engendreth a fantastical vertue, shutting the powers by smoke.

¶ Calfo is a beast that is knowen well inoughe, it is called Rapa of the Chaldeys, and of the Greekes Orgalo. Baron sayth of thys, if the feete of it be borne of any man, he shall neuer bee vexed, but he shall desyre alwayes to

go forth. Also he that beareth the feete of it, shall alwayes ouercome, and shall bee feared of hys enemyes. And he sayde that hys ryght eye wrapped in a Wolues skyn, maketh a man pleasaunt, acceptable, and gentle. And yf meate bee made of the foresayde thynges, or pouder geuen to any man in meate, the geuer shall be greatly loued of hym that receyueth it. Thys last was proued in our tyme.

¶ Bubo a thicke Owle, is a byrd wel inough knowen, which is called Magis of the Chaldeis, and Hylopus of the Greekes. There bee maruaylous vertues of thys Fowle, for if the hart and ryght foote of it be put vpon a man sleeping, hee shall saye anone to thee what soeuer ỳ shalt aske of hym.

And

And thys hath beene prooued of late tyme of our brethren. And if any man put this vnder his arme hole, no Dog wyll barke at hym, but keepe silence. And yf these thynges aforesayde ioyned together with a wyng of it be hanged vp to a tree brydes wil gather together to that tree.

¶ Hircus the gote buck is a beast well inough knowen. it is called of the Chaldeis Ecbichi, of the Greekes Tragus. If the bloud of it be taken warme with viniger, and the iuyce of fenil, and sodden together with a glasse, it maketh the glas fast as dow, and it may be cast agaynst a wall, and not be broken And if the aforesayd confection be put in a vessell, and the face of a man be anointed with it, marueilous & horrible thinges

shall appeare, and it shal seeme to hym that he must dye. And if the aforesayd thing be put in the fyre, and there be there anye man that hath the fallyng sycknes, by puttyng to the Lode stone, he falleth anone to the ground as dead, and yf the water of Eeles bee gruen to hym to drinke, he shal be cured anone.

¶ Camelus the Camel is a beast knowen well ynough. It is called of the Chaldeis Ciboi: of the Greekes Iphim. If the bloud of it be put into the skyn of the beast called Stellio and then set on anye mans head which is like a Lizard, hauig on his back spots lyke starres, it shall seeme that he is a Giant, and that hys heade is in heauen: and thys is sayde in the booke of Hieroglyphy of Mercury: and

end a lantern anoynted with the
bloud of it, be lyghtened, it shall
seme that all men standing about
haue Camels heads, so that there
be no outward lyght of an other
candell.

¶ Lepus the Hare is a beast wel
ynough knowen, of the Chaldeis
it is called Ueterellum and of the
Greekes Onolosa, the vertue of
it is shewed to be marueilous, for
Cuar and Aaron sayde, that the
feete of it ioyned with a stone or
with the head of a blacke Owsel,
moueth a man to hardynesse, so
that he feare not death. Yea if
it be bounden to hys leaft arme,
he may go whether he wyll, and
he shall retourne safe wythout pe-
ryll: and if it be geuen to a Dog
to eate, wyth the hart of a We-
sell, from thence forth he shall not

crye out, although he shoulde be kylled.

¶ Experiolus is a beast well ynough knowen: if the clowe of it be burned & consolidated, & be giuen in meate to any horse, he wyl not eate for the space of .iii. daies And if the foresayd things be put with a litle Turpentine it shal be clear, and secondly it shalbe made as a cloud and bloud, and if it be casten a litle in water, an horrible thunder shalbe made.

¶ Leo a Lyon is a best well ynough knowen, of the Chaldeis called Balamus, of the Greekes Beruth. If thonges of leather be made of the skyn of hym, and a man gyrded wyth them, hee shall not feare his enemies. And if any man wyll eate of the flesh of him, and wyll drynke of hys water

for

for three dayes, he shall be cured from the feuer quartaine. And if anye part of hys eyes be put vnder a mans arme hole and borne, all beasts shal flee away, bowing downe their head vnto their low bellyes.

¶ Foca a Purpais is a fish well inough knowen, of the Chaldeis it is called Daulaubur, of the Grecians Labor, thys fysche is of diuers nature. If the toung of it be taken, and be put with a lyttle of ỹ hart eft in water, for a sure ty fishes wyll gather there together. And if thou wilt beare it vnder thy arme hole, no man shal be able to haue victory against thee, thou shalt haue a gentle and pleasaunt iudge.

¶ Anguilla an Eele, it is a fysh sufficiently knowē. The vertues

of it are maruaylous, as Exara Aaron saye, for if it dye for fault of water, the harte remaynynge whole, and strong viniger bee taken and mixed wyth the bloud of the fowle called in Latine Vultur, which some call in English a Grive, and some a Rauen, and be put vnder dung in any place, they shall all bow manye so euer they be: recouer their lyfe, as they had before: and if the worme of thys Eele be drawen out, and put in the aforesayd confection the space of one moneth, the worme shalbe chaunged into a very black Eele, of which yf anye man shall eate, he shall dye.

¶ Mustela the Wesell is a beast sufficiently knowen. If the hart of this beast be eate yet quaking, it maketh a man to know thynges

to

to come, and if anye Dogge eate of the batte wyth the eyes and tong of it, he shall soone lose hys voyce.

¶ Upupa the Lapwing or blacke plouer, is a byrde sufficientlye knowen, of the Chaldeyes it is called Boudicta, of the Greekes Ilon. The eyes of it borne, make a man greate or great: and if the eyes of it be borne before a mans brest, all hys enemyes shall be pacified: and yf thou shalt haue the head of it in thy purse, thou canst not be deceyued of any marchant. Thys hath bene proued this day of our brethren.

¶ Pellicanus the Pellican is a byrd sufficiently knowen, it is called of the Chaldeis Voltri, and of the Greekes Iphalari. The vertue of it is marueilous. If yong

byrdes

Bydes bee kylled and their hart not be broken, and if a part of her bloude bee taken, and bee put warme in the mouth of her yong bydes, they wyl receiue soone a gayne life as before. If it be hanged vp to the necke of any byde, it shall lye alwayes vntyll it be dead. And the right foote of it put vnder a hoate thyng, after three monethes shalbe engendred quick, and shall moue it selfe of the humour and heate whych the byde hath. And Hermes in the booke of Nicholath, and Plinius do witnesse thys.

¶ Cornus, called of some a Rauen, & of others a Crow, the vertue of this fowle is marueylous, as Euax & Iaron reherse. If her egges be sodden, & be put agayne in the nest, the Rauen goeth soone to

to the read ſea, in a certayne Ile where Aldonicus or Aledius is buryed, and ſhe bringeth a ſtone wherewyth ſhe toucheth her egs, and the egges be as raw as they were before. It is a marueious thyng to fyxe vp ſodden egges. If thys ſtone bee put in a ryng and the leafe of the Laurell tree put vnder it, and a man beyng bounden in chaynes, or a doore ſhut, be touched therwith he that is bounden ſhall ſoone be looſed, and the dooze ſhalbe opened. And yf thys ſtone bee put in a mans mouth, it geueth to hym vnderſtandyng of all bydes. The ſtone is of Inde, becauſe it is founde in Inde, after certain wiſe men and ſometyme in the read ſea. It is of diuers colours, and it maketh a man to forget all wzath, as wo-

hath

haue said aboue in the same stone
of Milluus a Kyte or Gleyde is a
byrd sufficientlye knowen, of the
Chaldeys it is called Syticus, of
the Grekes Melos. If the head
of it be taken and borne before a
mans breast, it getteth vnto hym
loue and fauour of all men and
women. If it bee hanged to the
necks of a Henne, she will neuer
cease to crowe, vntyll it be put a-
way: and yf a Cockes combe bee
annoynted with the bloude of it,
hee will not crowe from thence
forth. There is a certayne stone
found in the knees of thys byrd,
if it be looked craftely, which if it
be put to the meate of two enne-
mies, they shall be made frendes,
and there shalbe made very good
peace among them.

¶ Turtur a Turtel is a bird wel
ynough

ynough knowen, it is called Hyæ
na of the Chaldeys, of the Grees
kes Pilax. If the harte of thys
fowle be borne in a Wolues skin,
hee that beareth it, shall neuer
haue an appetite to commit le-
chery from thence forth. If the
hart of it be burned, and be put a
done the egges of any fowle, ther
can neuer yong dyrdes be engene
dred of them from thence forth:
and if the frete of thys fowle be
hanged to a tree, it shal not beare
fruit from hence forth: and if an
henry place, and an house be sprin
kled with the blood of it, and
boyled water wherin that it was
was sodden, the blacke cheany
will fall of.

¶ Talpa a Mole, is a beast well
ynough knowen. The vertues of
this beast is meruilous as it is re-

hearsed

hearted of Philosophers. If the foote of it be wrapped in the leafe of a Laurel tree, and be put in the mouth of an horse, he wyl flee for feare. And if it be put in the nest of anye Fowle, there shall neuer come forth yong brydes of those egs. And if thou wilt drine away Moles, put it in a pot, and quicke brymstone kyndled, all the other Moles shal come together there. And the water of that decoction maketh a blacke horse white.

Cyrula, a black Mack or Owel, is a fowle well inough knowen, and the vertue of it is marueylous. For if the feathers of the right wyng of it be hanged vp in the myddest of an house, wyth a red leafe, wherin was neuer occupyed, no man shall bee able to sleepe in that house, vntyll it be

put away. And if the hart of it be put vnder the head of a man slee-pyng and he be enquired, he wyll say all that he hath done wyth an hye voyce.

¶ The maner of doing all these before sayd things, that the effect maye bee good and profitable, is that it be done vnder a fauorable planet as Jupiter & Uenus, and this is in their dayes and houres. If any mā therfore wyll do these thinges truly, wythout doubt he shall fynde truth, and verye great effect or vertue in the before sayd thinges, as I haue proued & sene oftentymes togethers wyth oure brethren in our tyme. Therefore let hym consider here, which shall fynde plentye of the before sayde thinges, that he possesseth a lorde ship and vertues. For if they be

done in their contraryes, as a good effect in a maleficous signe, his vertue and effect should be letted for his contrary, and so good and true thinges should be destroyed. We see very many to be deceyued in sure and true thynges, whych if they had knowen, and kepte the qualities of signes of tymes they should haue obteyned their wyll and effect in the afore sayd thynges.

¶ Isidorus seemeth to say, that the asbes of a great frog, borne at a womans gyrdle, restrayneth greatly the cummyng of a womans naturall purgation.

And in a probation if it be bounden to a Hens necke, there shall come forth no bloude of her, or of any other beast.

¶ Also if it bee tempered with

wax

water, and the heade or an other place be anointed with it, heare wyll no more grow there.

¶ If any man beare a Dogs hart on his left syde, al the Dogs shall holde their peace, and not barke at hym.

¶ If anye man wyll bynde the right eye of a Wolfe on his right sleue, neither men nor Dogs may hurt hym.

¶ Here are ended some secretes of Albartus Magnus of Colone vpon Natures, Vertues, and effects of certain Herbes, Stones, and Beastes. And here foloweth in what houre euery Planet hath hys dominion.

(.˙.)

And that all thinges whych haue bene sayd before, & also shalbe sayd after, may be applied more easely to the effects of their desyre. whyche haue not cunning of the starres, fyrst thou shalt note, that an houre is taken two waies, that is equal, and vnequall. The equall houre is the houre of the dyal or clocke, which is alwayes equall. The vnequall houre is considered after that the daies be longer or shorter. For the Astrologians consider alwayes the time in the which the Sunne standeth vpon hys halfe sphere, and they call it the day or the bow of the day, and by the cõtrary the night. They deuided that tyme whych they call the daye, in. xii. equal partes, which be the houres of the same day, and whatsoeuer

is layd of the day, thou must vnderstãd contrarywise of the night And that thou mayst vnderstand more clerely, let vs put the case: The sunne cõmeth out from hys halfe sphere at. viii. of the dyall, we haue vnto the goyng downe of the Sunne. xviii. houres of the dyal, which we may multiplye by lx. as there be. lx. minutes of euery houre of the dyall, and we shal haue nyne hundreth & three score minutes which we maye deuyde by. xii. as there be. xii. houres of the daye, applying to euery houre hys portion & we haue. lxxx. minutes in an houre. Therfore euery houre of a daye shall haue. lxxx minnutes, which shal conteyne .i. houre & one third of an houre of the dyal. And in al that tyme the dominion of the Planet of that

houres may be considered, as the ta-
ble beneath written shall shewe.
Euery houre of hys nyghte shall
not haue but xl. minutes, wherby
thou shalt vnderstande lykewyse
of others, accordyng to the risyng
of the Sunne vpon the grounde,
because that houre whyche is in
the myddest betwene nyght and
day, whych is called the daunyng
of the daye, is not called the daye,
but the daye is properlye vnder-
stand, whan the Sunne maye be
seene.

¶ Therefore thou wyllyng to
consider the dominion of euerye
Planet, for in euerye houre eue-
rye Planet hath hys dominion,
thou haste consyder the houres
themselues after the way aboue
wrytten, and so thou maiest come
to the ende of thy purpose. Also
the

the begynnyng of the daye is cõsidered from one of the clocke of the day goyng before after noone. So let the Sonday bee deuyded into two egall partes, and it is of twelue houres deuide it into two, then the halfe daye shall bee past. and the first houre folowyng shall bee the begynnyng of Mondaye.

¶ Wherefore thou shalt consyder that Sonday hath hys sygne vnder the Sunne.

Mondy hath hys sygne vnder the Moone.

Teuisday hath hys sygne vnder Mars.

Wedenesday hath hys sygne vnder Mercurius.

Thursday hath hys sygne vnder Jupiter.

Friday hath his sigue vnder Ve-

Fol. nus.

wys.

Saturday hath his lygne vnder Saturnus.

¶ It is to be noted that euery true acte ought to be done vnder his planete. And it is better yt it be done in the proper day of the planet, and in his own proper houre as for an exaumple.

Vnder Saturnus lyfe, byulding doctrine, mutation.

Vnder Jupiter, honor, thing desired, ryches, apparel.

Vnder Mars, warre, pryson, matrimony, enemy.

Vnder the sunne, hope, lucere, fortune, heyre.

Vnder Venus, frende or felowshype, way, louer, straunger.

Vnder Mercury, louse, det, feare.

Vnder the Mone, polesy, dreame mat[illegible]yaundyse, theefte.

¶ Of

of beastes.

¶ Of the houres of the dayes and nyghtes.

And first of the houres of Sunday, in hys fyrst hour the Sunne. in the second Venus in the third Marcurius, in the fourthe the Moone in the fyrst Saturnus in the .vi. Jupiter in the .vii Mars, in the viii. the Sunne, in the .ix. Venus in the .x. Marcurius in the .xi. the Moone in the .xii. Saturnus.

¶ But in the fyrste houre of the nyghte Jupiter, in the seconde Mars in the thyrde the Sunne, in the fourth Venus, in the fyfte Marcurius, in the .vi. the Mone, in the .vii. Saturnus in the .viii. Jupiter in the .ix. Mars in the .x. the Sunne in the .xi. Venus, in the .xii. Mercurius.

¶ In the fyrst houre of Monday

the moone: in the second Saturnus: in the third Jupiter. in the fourth Mars: in the fyft the Sunne, in the syxt Venus: in the seuenth Mercurius: in the viii. the moone, in the. ix. Saturnus: in the. x. Jupiter, in the. xi. Mars: in the xii. the Sunne.

¶ But in the first houre of Mondaies night Venus in the second Mercurius: in the third the moone, in the fourth Saturnus: in the fyft Jupiter: in the syxt mars: in the vii. the Sunne: in the viii. Venus: in the. ix. Mercurius, in the. x. the moone, in the. xi Saturnus: in the xii Jupiter.

¶ In the first houre of Tewsday mars, in the second the Sunne, in the thyrde Venus: in the. iiii. me. curius. in the fyft the moone, in the. vi. Saturnus; in the. vii.

Jupiter: in the .viii. houre, in the .ix. the Sunne, in the .x. Venus, in the .xi. mercurius: in the .xii. the moone.

¶ But of Tewsdayes nyghte in the fyrst houre Saturnus, in the seconde Jupiter in the thirde mars in the fourth the Sunne: in the fyfte Venus: in the syxt mercurius, in the seuenth the moone: in the eyght Saturnus, in the .ix. Jupiter, in the tenthe mars, in the .xi. the Sunne, in the .xii. Venus.

¶ Of the Wednesday in the fyrst houre mercurius, in the seconde the moone, in the thyrde Saturnus, in the fourth Jupiter in the fyfte mars, in the syxt the Sunne, in the seuenth Venus, in the eyght mercurius, in the nynthe the moone, in the tenth Saturnus,

in the .xi. Jupiter, in ỳ .xii. Mars.

¶ But on Wednesday at nyght in the fyrste houre the Sunne, in the second Venus in the .iii. Mercurius, in the .iiii. the Moone, in the .v. Saturnus. in the vi. Jupiter, in the .vii. Mars, in the .viii. the Moone in the .ix. Venus, in the .x. Mercurius, in the .xi. the Moone in the .xii. Saturnus.

¶ On Thursday in the first hour Jupiter: in the second Mars in ỳ iii. the Sunne, in the .iiii. Venus: in the .v. Mercurius, in the .vi. the Moone, in the .vii. Saturnus: in the .viii. Jupiter: in the .ix. Mars in the .x. the Sunne: in the .xi. Venus in the .xii. Mercurius.

¶ But on Thursday right in the first hour the Moone: in the secõd Saturnus, in the .iii. Jupiter: in the .iiii. Mars: in the .v. the Sun

in

in the .vi. Venus: in the .vii. Mercurius: in the .viii. the Moone: in the .ix. Saturnus: in the .x. Jupiter: in the .xi. Mars: in the .xii. the Sunne.

¶ On Friday at one of the clocke Venus: at two Mercurius: at iii the Moone: at .iiii. Saturnus: at .v. Jupiter: at .vi. Mars: at .vii. the Moone, at .viii. Venus: at .ix Mercurius: at .x. the Moone: at xi. Saturnus: at .xii. Jupiter.

¶ But on Friday night at one of the clock Mars: at two the Sun. at three Venus: at four Mercurius, at fyue the moone, at sixe Saturnus: at .vii. Jupiter: at eight Mars: at .ix. the Sunne, at .x. Venus: at .xi. Mercurius, at .xii. the Moone.

¶ On Saterdai at one of ỹ clock Saturnus: at .ii. Jupiter, at .iii.

Mars,

Mars: at iiii. the Sunne, at v. Venus, at. vi. mercurius, at vii. the moone, at. viii. Saturnus; at ix. Jupiter, at x. mars, at. xi. the sunne, at .xii. Venus.

¶ But on the Saterdayes mighte at one of the clocke mercurius, at two the moone, at three Saturnus. at foure Jupiter. at. v. mars at. vi. the sunne, at. vii. Venus, at viii. mercurius, at. ix. the moone, at. x saturnus, at xi. Jupiter, at xii. mars.

¶ And note that Jupiter and Venus be good. Saturnus & Mars be euyll. but the Sunne and the Mone is a meane, and Mercurius is good with good & euyl wyth euyll.

Here begynneth the booke of the meruayles of the worlde, set forth by Albertus Magnus.

After it was knowen of philosophers that all kindes of thinges moue and meue to them selues, because sensitiue and rationable vertue is in them, which they guyde and rule as well to them selues, as to others. as fyre moueth to fyre, and water to water.

Also Auicenna sayth, when a thyng standeth long in salte, it is salte, and if any thyng stande in a stynkyng place, it is made stynkyng. And if any thynge standeth with a bold man, it is made bolde, if it stande wyth a fearefull man, it is made fearful. And if a

beast compaineth with men, it is made tractable and familiar: and generallye, it is verifyed of them by reasons and diuers experience that euery nature moueth to his kynde and their verifieng is knowen in the fyrste qualities, and lykewyse in the seconde, and that same chauceth in the third. And there is nothyng in all dispositions, whiche moueth to it selfe, according to his whole power. And this was the roote and the second beginning of the woorkes of secretes, and turne thou not awaye the eyes of thy mynde.

¶ After that this was graffed in the myndes of the Philosophers and they founde the disposition of naturall thynges. For they knew surelye that great colde is graffed in some, in some greate

boldnes, in some great wrathe, in some greate feare. in some barraynes is engendred, in some fertilitie of loue is engendred, in some or some other vertue engendred, eyther after the whole kinde as boldenes and victory is naturall to a Lyon, or Secundum individuum, as boldnes is in a harlot not by mans kynde, but per individuum, there came of thys great maruelles and secretes able to be wrought. And they that vnderstoode not the marueilousnes, and howe that might be, did dispise & cast away all thinges, in which the labour and wyt of philosophers was, whose intent and labours their own prayse in their posterity that they might by their writing make thinges called fair in great estimation.

It is not secrete and hyd to the people, that euery lyke helpeth and strengthyeth hys lyke, and louyeth, mocyeth and embraceth it. And Physitions haue nowe sayde and verified that for their parte, and haue sayd that the Lyuer helpeth the Lyuer, and euery membre helpeth hys lyke. And the turners of one metall into another, called Alchimistes, know that by manifest truth, how lyke Nature receyueth entierly and reioyceth of hys lyke. And euery science hath now verified that by his lyke. And note then this diligently for great marueylous workes shal be seene vpon this.

Now it is verified and put in all mens myndes, that euery naturall kynde, and that euery particular or generall nature hath

practise

naturall amitie, and ennemitie to some other. And euerye kynde hath some horrible enemy and destroying thing to be feared. Lykewyse some thyng reioysing, exceedinglye makyng glad, and agreeyng by nature. As the Sheepe do feare the Woolfe, and it knoweth not onely him alyue, but also dead, not onely by sight, but also by taste. And the Hare feareth the Dogge, and the Mouse the Cat, and all foure footed Beasts feare the Lyon, and all flying Byrdes flye the Eagle, and al Beasts feare Man, and this is graffed to euerye one by Nature. And some haue this Secundum totam speciem, and at all times, but some onelye Secundum individuum, and at a certaine tyme.

And it is the certifiyng of al Phi-

losophers, that they whych haue
other in their life, vse their parts
and all together after they dye.
For a skyn of a Sheepe is consu
med of the skyn of a Woolfe. And
a Cimbyl, Tabor or Drumslade
ing of the skin of a Woelfe, cau-
seth that which is made of Shepes
skyn not to be heard, and so is it
in all others. And note thou this
for a great secret.

And it is manifest to all men, that
ang is the end of natural thyngs,
ang that all naturall thynges are
hy hem and hee ouercommeth all
thynges. And naturall thynges
haue naturall obedience graffed
ig them to man, and hee hath ma
ful of all marueylonesse, so that
him are al conditions, that is vnto
temperaunce in heate and colde,
temperate in euery thyng that is

wyll and thynke on the vertues of
all thynges and all secret artes wor-
keth in mans body it selfe and eue
ry marueilous thyng ryseth forth
of thys. But a man hath not all
these thynges at one tyme but in
diuers tymes and in diuers indi-
uiduis, and in hym is found the
fect of all thynges. Thou shalt
note how muche reason maye see
and comprehende and how moch
thou maye proue by the experience
and so vnderstande that whych is
against man.

There is no man but doth know
that euery thing is ful of marui-
lous operations, and thou know-
est not whych is greatest operati-
on, tyll thou hast proued it. But
euery man despyseth the thyng
whereof hee knoweth nothynge,
and that hath done no pleasure to

hym. And euerye thing hath of hoate and colde, that is proper to him, and fire is not more marueilous then water, but they are diuers and after an other manner, and Pepper is not more marueilous then Henbane, but after an other fashion. And hee that beleeueth that marueyloufneſſe of thinges commeth from hoate and cold, cannot but say that there is a thing to be marueiled at in euery thing seeing that euerye thyng hath of heate and cold that is conuenient to it. And hee that beleueth that meruelouſnes of things bee in Starres, (of whyche all things take their marueilous and hyd properties) may knowe that euerye thyng hath hys propper figure celeſtiall agreyng to them, of whyche also commeth marueyloufneſs

soutnesse in worckyng. For euery thyng whyche begynneth, begynneth vnder a determinate accident and celestiall influence, and getteth a proper effect or vertue of sufferyng or worckyng marueylous thing. And he that beleueth that the marueylousnes of thynges commeth by amitie, and enmitie, as buyeng and sellyng can not be denied so for to come. And that vniuersall cuerye thyng is full of marueylous thinges, after cuerye way of serchyng of the natures of them. And after that the Philosophers knewe thys, they began to proue and assaye what is in thinges.

Plato layth in Libro regimenti, that he that is not expert in the Arte of Logike, of which y vnder standyng is made ready, lifted vp,

nimble or light and speedye. And he that is cunnyng in natural science, in whyche are declared marcellous thynges, both hoate and colde, and in which the properties of euery thyng in especiall be shewed. And they which bee not cunnyng in the Science of Astrologie and in the sightes and figures of Starres, of whych euerye one of them whych be high, hath a vertue and propertie, can not vnderstand nor verify all thinges which Philosophers haue wrytten, nor can certefye all thynges, whyche shall appeare to mans senses, and hee shall go wyth heauynesse of minde, for in those things is marueylousnes of all thynges whych are seene.

¶ A pure Astrologian beleueth that all marueilousnes of thinges

and

and that the roote of experience, and of all thinges which be appa-rent when they bee put together, were from a celestial figure, which euery thyng getteth in the houre of hys kyndyng or generation. And he hath verifyed it in euery thyng that he hath proued. He findeth that the concourse of thynges is accordynge to the course of the starres. And victorye, ioy, and heauynes dependeth thereof, and is iudged by it. And therefore he commaunded all thynges to bee done in certaine daies, in certayne houres, in certayne coniunctions, and seperations, in certayne ascentions, and they wyt could not attayne to all the knowledge of Philosophers.

¶ A great part of Philosophers and Philitions haue beleued that

all that marueyloufnes of experi ence and merueiles came from na tural things, whē they be brought to light by hote and cold, drye and moyft, and they fhew thefe foure qualities, and fet them to bee the rootes of all marueilous thinges, and the mixtion of them is requi red to euerye marueylous thyng, they verified that in theyr workes. And when they found many expe rience of Philofophers, they might not verifie thofe thinges by hoate and colde, but rather by hys contrary. It chaunceth them to marualle continually, and to bee foxy and to deny that often times although they fee it.

Therefore Plato faid for a good caufe, that hee which is not verye cunning in Logike, and wyfe in the vertues of naturall thynges,

and

and likewyse the aspectes of the Starres, shall not see the causes of marueilous thinges, nor know them, nor participate of the treasures of Philosophers.

¶ Therefore I know that euery thing hath that which is his owne of heate and cold, of whiche it maketh an other thyng effectuall by accident, directlye and indirectly, and it hath all his vertues of the Starres, and the figure of his generation, whyche it woorketh in mortalitie construction, and gresyng wyth other.

¶ And not wythstandyng euery thyng hath hys owne naturall vertues, by which euery thyng is a begynnyng of a marueylous effect. Therefore seeyng that euery naturo moueth to hys owne lyke, it maye bee ymagined of

the

the marueylouſnes of effectes, to
woorke euerye thynge that thou
wylt, and thou halt vereſye it to
all thynges which thou halt heare
both of Magyck and all other na-
turall Sciences, after a diuers
way of thy thought and wyt. And
I wyll shew thee manyfeſtly that
thou mayeſt helpe thy ſelfe, and
prepare thee to receiue thoſe thin-
ges whych I wyll tell to thee ga-
thered and collected of Philoſo-
phers, and diuers auncient auteurs.
Therefore haue thou thys thyng
in thy mynde: that a hoate thyng,
as muche as it is by it ſelfe, hel-
peth in cold paſſions, and it is an
experience in them, and agreeyth
not to hoate thynges, but by acci-
dent or indirectlye, that whych is
by accident, maye deceyue thee in
the firſt qualities, for oftentymes

a hoate

a hoate thyng healeth houte sycknesses, that is by accident or indirectly.

Therefore if thou wylt haue experience, first it bycōmeth thee to knowe of thinges whither they be hoate or colde, and note all that. And after thou knowest that, note what is the disposition and naturall properties of it, whether it is boldnes or fearfulnes or honesty, or barrennesse, or of what nature euerye thyng hath, hee is lyke to suche in theese thynges in whych hee is associate. As the Lyon is a beast vnfearfull, and hath a naturall boldnes chiefly in hys forehead and hart. And therefore hee that taketh in hys fellowship the eye or hart of a Lyon, or the skyn whych is betweene hys two eyes, goeth bolde and not fearfull, and

bringeth fearfulnes to al beastes. And generally, ther is in the Lion vertus to geue boldnes and magnanimitie. Likewise in a Harlot boldnes is extenuate. And therfore Philosophers say, that if any man put on a common Harlottes smocke, or looke in her glasse, or haue it with him, in which she beholdeth her self, he goeth bold and vnfearefull. Lykewyse there is great boldnesse in a Cocke, in so much that Philosophers say that the Lyon is astonied when he seeth him. And therefore they say, if any man beare any thing of his, he goeth boldly.

And generallye euerye Beaste, whych hath boldnes exterminate by Nature or chaunce, Si ex eo construeretur huiusmodi, it geueth to it boldnes. Lykewyse if it be

be a barrayne Beast by nature, or by some accident followed to it, that it mooueth some to barraynes. And therfore Philosophers haue written that the Muyle, for as much as he is vtterly barayne of hys propertye, and wholoeuer it bee, maketh men and women barrayne, when some part of hym is sociate to women. And lykewyse doth hee that was borne before the naturall tyme, and a gelded may, because barraynnes is grafted in all theese, and they are lyke to a man in this, which doth associate to hym selfe theese inwarde thynges. Lykewyse they which wyl moue loue, looke what Beast loueth moste greatlye, and specially in that houre in whyche it is moste fyred by in loue, because there is than greatter

strength

strength in it, in moving to loue, they taken parte of the Geaste, in which carnal appetite is stronger, as are the hart, the stones, and the mother or matrice.

And because the Swallow breedeth greatly, as Philosophers say therefore they chuse hee greatly to stirre vp loue.

Likewise the Doue & the Sparow ar holden to be of this kinde, specially when they are delited in lone, or carnall appetite, for than they prouoke and bring in loue without resistance.

Lykewise when they will make a man to be a blabber, or of much speeche, they put vnto hym a part of a Dogs tonng or hart, but when they will make a man eloquent or delectable, they adiocte to hym a Nightingale. And to

speake

speake vniuersallye, whatsoeuer vertue or naturall propertie they see in any naturall thing after an excesse, they thought to make like to moue or incline any thing disposed to that same. For they know surely that it myght more helpe than hurt, in so much as it hath grafted in it of their nature: And al vertue moueth to such as it is, according to the power of it. And so must thou vnderstande it to be in marueylous thynges, of whyche thou shalte nowe heare. And thys is said to introduce thy mynde.

The author of Libri regimenti saith that there be certain things manifest to the sences, in whych we know no reason. And certayn be manifest by reason, in whyche we perceiue Nullum sensum, nec

sensationem. And in the fyrste kynde of thynges we must beleue no man, but experience and reason is to be proued by experience not to be denyed. And in the second kinde of thynges seeling is not to bee looked for, because it may not be felt. Therfore certain thynges must be beleued by onely experience, without reason, for they be hyd from men.

Certayne are to be beleued by onely reason, because they lacke sences. For although we knowe not a manyfest reason wherefore the Lode stone draweth to it yron, notwithstādyng experience doth manyfest it so that no man may deny it. And like as this is maruelous which onelye experience doth certify, so should a man suppose in other thynges. And hee

would not deny any marueilous thing, although he hath no reaſō, but he ought to proue by experience, for the cause of marueilous thynges are hyd, and of so diuers causes goyng before, that mans vnderstanding after Plato maye not apprehend them.

Therfore the Lode stone draweth yron to it, and a certayn other stone draweth glasse. So marueylous thynges are declared of Philosophers to bee in thynges by experience, which no: mā ought to denye. And that is not proued after the fashion of Philosophers which founde that, for the Philosophers sai that the Palme is a tree, and it hath the Male & the female, therfore whē the female is nigh the Male, thou seest that the female bowes down to

the Male, and the leafe and braū
ches of it are made so softe, and
boweth downe to the Male.

Therefore whan they see that,
they bynde ropes from the Male
to the Female. Reddit ergo erec-
ta super se ipsam quasi adepta sit
Masculo per continuationem fu-
mis virtutem Masculi. Notwith
standing many of the ancient au-
thors haue shewed marueylous
things, receiued now of the com-
mon people and taken for a truth
Therefore I shal shew to thee cer-
tain things, that thou maiest sta-
blishe thy mynde vpon them, and
so knowe it for a certayne truthe,
whych reason cannot stablishe by
feeling, because the forsayd help
in them. And therefore it is, that
the sonne of Messias sayde in the
booke of the beasts: If a woman

great

great with Childe put on the apparell of a man, and a man put it on after before he washe it, if hee haue the feuer quartaine, it wyll depart from him.

And it is sayde in the booke of Beastes, that the Lybard fleeth the priuy members of a man, and in an other place it is said, si Cauneum, if an old man be buryed in a Doue or Culuer house, or be put wher Doues or Culuers inhabit or rest, ther they ar multiplied wt till it be full of them.

And in the booke De ciriaca of Galene, it is sayde that the Serpent which is called Regulus in Latin, a Cockatrice in Englyshe, is some what white, vpon whose head there be three heeres, & whē any man seeth them he dieth lone And whan any man or any other

lyuing thing heareth hys whistelyng, he dyeth. And euerye Beast that eateth of it being dead, dieth also. Aristotle sayth, where there is Sommer lyke monethes, and lykewyse Winter, there is a flould in the whych Adders are founde, whose propertie is that they neuer see them selues, but they dye, and when they be dead they hurt not. But Aristotle put craftelye in the mynde of Alexander, that he should take a great glasse, and walke with it toward them, and whē they dyd behold them selues in the glasse, they dyed. This saying of Aristotle was not beleeued of some men.

For Auicenna sayd against Aristotle, if any man did see it, he dyed, wherefore there is no truth in hys speeche. They sayd also, if any

If anye man woulde take of the mylke of a woman gyuing ſucke to her owne Daughter, of two yeare olde, and let it be put in a glaſen veſſell, or hanged vp in a Doue or Culuer houſe wher they go in and out. Doues will abide and be multiplied ther, vntil they bee innumerable. They ſay further, when the mouth of a deade man is put vpon him which complayneth of his belly, hys bellye is healed.

Alexander ſayth, when anye thing is taken out of the nauil of an Infant which cõmeth forth, if it be cut and put vnder the ſtone of a ryng of ſyluer or golde, than the paſſion or griefe of the collicke commeth not in any wyſe to hym that beareth it.

Moreouer Galen ſaith, whē the

leaues of Sorrell be eaten, they louse the belly. And when the seede of it is dronken, it louseth the belly. And it is sayd that the roote of Sorel hanged vpon him that hath the swine pockes, it helpeth him.

And Philosophers saye, when thou wilt that a Beast returne to his lodging, anoynt his forehead wyth Sepe squilla, and it wil returne.

And Aristotle saith in the booke of the Beastes: If any man put wrought ware vppon the hornes of a Cowes calfe, it wyll go wyth him whersoeuer he wyl without labour. And if anye man anoint the horne of kyne with ware and Oyle, or pitch, the payne of their feete goeth away.

And if anye shall anoynte the

tonges of Oxen with any talow, they wyll neyther taste nor eate meate, but they wyll die for hunger, except it be wiped away with salt and vineger.

And if any man anoynt the nether partes of a Cock with oyle, he neither can nor will treade a Hen.

If thou desyre that a Cocke crowe not, anoynt his heade and foreheade with oyle.

It is said in the booke of Archigenis, quãdo camilla of the Hare is hanged vpon him that suffreth the collicke, it profiteth hym.

Aristotle saith the Emeraudes goeth away from him which syt-teth vpon a skyn of a Lyon.

¶ If the doung of an Hare be broken vnto pouider and cast a broade vpon a place of Emotes, or Pismeres, then the Pismeres

leaue their place.

Philosophers say, if the heade of a Goate be hanged vpon hym whych hath the Swyne pockes, hee is healed by it. If thou wilt that a woman be not viciate, nor desire men, take the priuy members of a Woolfe, and the heeres which do grow on the cheekes or eye wughes of him, and the heres which bee vnder hys beарde, and burne it al, and geue it to her in a drink when she knoweth not, and shee shall desyre no other man. They say also when a woman desireth not her husbande, then let her husband take a litle of the talow of a bucke Goate, meane betwene litle and great, and let him anoynt hys priuy member wyth it, and do the acte of generation, she shall loue hym, and shall not

doe the acte of generation afterward with any.

¶ And they saye that when the Snaile is poysoned, it eateth the herbe called Dygany, and is healed, and therefore they know that the herbe called Dygany, hath lyen vnder poyson. It is also sayde when the Wesel is poysoned of a Serpent, it eateth Rew, & they know by this that Rew is contrary to the venime of Serpentes.

Let a Mouse be put vnder the pricking of Scorpions, and it deliuereth a man, because she is contrary and feareth him not.

Philosophers haue inuented, that if any woman is barrayne, when there is put to her a thyng that maketh a woman barayne. that woman is not barreine, but fruitfull and contrarywise.

It

Of the maruels

It is said that when a spoonge is cast in wyne mixed wyth water, and after crushed foorth and strayned and wringed, the water cõmeth foorth of it, and the wyne remayneth, if it be not mixed, nothing commeth forth.

Taberences sayth if a stone be hanged vpon a Spoonge on the necke of a chylde which cougheth with a vehement or great cough, hys coughe is mitigated and restrayned. And when it is put on the heade of an Asse, or into hys foundament, Scarabeus, that is a flye wyth a blacke shell, that breedeth in cowshardes and is black, called a Betle, cutteth him, and he turneth vntyll it be drawen from him.

It is sayd also, that if any stone be bounden to the taile of an asse,

be

he wyll not bray nor roare.

If the heeres of an Asse bee taken, whych are nyghe hys priuye members, and bee geuen to anye man broken in with any kinde of wine in a drinke, he beginneth a none to fart. Likewise if any mā taketh the egges of Pyssneres, & breaketh them, and casteth them into water, and geue them to any man in a drinke, he ceaseth not anon to fart, they do likewise with wyne.

And it is sayde, if thou wylte make a ryng of a rodde of a freshe myrre tree, and put it on thy ryng fynger, it mittigateth or extyncteth the impostume vnder the arme holes.

In the booke of Aristotle it is sayd, that the roote of white Henbane, when it is hanged vppon a

man

man hauing the colicke, it is pro-fitable to him. When Saltpeter is put in a vessel, and viniger vp-on it, it wyll boyle or seeth myghtely without fire.

It is sayd also in the booke of Hermes, when Leeke seede is cast-en vpon vineger, the egernes or sournes of it goeth away.

Belbinus saith, when thou takest the white of an egge and Al-lum, and anoyntest a cloth wyth it, and washest it of wyth water of the sea, beyng dry it letteth the fyre to burne.

An other sayde, when red Arse-nicum and Allum are taken and broken and confected, or made wyth the iuyce of the herbe cal-led Houslyke, and the Gall of a Bull, and a man anoynteth hys handes with it, and after taketh

hoate

hoate yron, it burneth not them. Lykewyse if there bee taken Ermagne and alume Jamenti, and strong vineger, and great Walowes or holye Hocke, if thou braye them well together, and anoynt thy handes therewyth, fyre hurteth them not.

¶ When thou wylte that they whyche bee in a Pallace seeme without heades, take smert brimstone wyth eyle, and put it in a lampe and make lyght wyth it, and put it in the myddest of men, and thou shalt see a maruelous thyng.

Belbinus sayth againe, he that shal put an herbe called Pursian vpon his bed, shal not see dreame nor vision vtterly.

¶ Aristotle sayth, that Mares when they smell the smoke of a lampe

lampe put out, they bryng foorth their birth before they be perfit, & likewise this chaſiceth to certayn women with childe.

Ariſtotle ſaide, that if any man cauſeth by hys wyt a Camell to doo the acte of generation wyth hys owne mother, if he perceyue it before, he wyll not leaue purſuing the man vntyll hee kyll hym. And if one cauſe alſo by hys wyt an Horſe to leape hys owne mother, and hee knowe it before, hee will kyl him ſelfe, and them that prouoked him to that.

And Philoſophers ſay, if thou drowne flies in the water, and they be dead, if they be buryed in aſhes they ryſe vp agayne. And when thou drowneſt Lomber, it dieth, and let viniger be dropped downe lyke dewe vppon it, it is

quicke

quenched. And whē thou burest
the fire called a Beetle amongs
Roses, it dyeth: if thou bury it in
dung, it quickneth.

Philosophers saye, that when
the feathers of Eagles bee put
with the fethers of other fowles,
they burne and mortefy them: for
as hee ouercommeth in hys lyfe
all Birdes, and reigneth ouer them,
so the feathers of Eagles ar dead
ly to all feathers.

Moreouer Philosophers say if
the skyn of a Sheepe be put in a-
ny place with the skyn of Adib, it
gnaweth and consumeth it. And
hee that putteth on hym cloth of
the wool of a Shepe which hath
eaten Adib, tryyng cealeth not
from him, vntil he put it of.

If thou perfume an house or
place wyth the lunges or lyghtes

of an Asse, thou tiengest it from
thee a Serpēt & Scorpion. And
of this Philosophers knowe that
it is good against poyson.

Thabarenes saith, if the tong
of the Lapwing or black Plouer
be hanged vpon a wall, Oblinio-
ne mercede illum meliorem et ali-
enatum.

And it is sayde in the bookes of
Cleopatra: If a woman haue no
delectation wyth her husbande,
take the matrowe of a Woolfe, of
hys leafte foote and beare it, and
shee shall haue no man but hym:
And it is sayde, whan the leafte
hoof or hanuch of a male Ostrige
is taken and boyled or seethed
wyth Oyle, and after the begyn-
ning or grounde of heeres are a-
nointed with it, they growe neuer
agayne.

Architas sayde, if the hart of a Serpent bee taken when hee lyueth, and be hanged vpon a man being sicke of the feuer quartayn. it plucketh it vtterly awaye. And the Adders skyn when it is strait bounded vpon the ankle of a woman, it hasteth the byrth, but after the byrth it must be remoued away anone.

¶ The teeth of all Serpentes when thou pluckest them foorth by the rootes, as long as the serpent lyueth, if they be hanged vpon a man sycke of the feuer quartaine, they take away the feuer quartayne from hym. and if the Serpent be hanged vpon a tooth aking, it profiteth. And if a Serpent meete with a woman with child, she bringeth foorth her childe before it be perfect. If it meete

Of the matrels

with her when she trauayleth of childe, it hasteth her byrth.

And they say, if thou wylt take the eye toothe of the Beast called Crocodilus in Latine, in English a Crocodil out of the vpper moze palate of the leafte syde of hys mouth, and hang it on a man being sycke of the feuers, it healeth hym and the feuers wyll not returne agayne to hym. And they haue sayde that the Lyon is a frayde of a white Corke; and also that hee feareth the fyre. Hee that is anoynted wyth the talow of the reynes of the Lyon, feareth not to go amongest beastes. And all beastes are afrayde of the Lyon. He that anoynteth his body with Hares dung, Wolues be afraid of him.

Et si teritur arsenicum citrinum

and

and be mixed with milke, if a fly fall vpon it, it dieth not.

¶ If thou wylt take the ryght foote of a Snayle, and hang it vpon the right foote of a diseased man with the goute, it profiteth it. Lykewise if thou hang vp the leaft foote of a Snayle to the left foote diseased with the goute, it helpeth also. And so the hand of it is profitable to the hande, and the finger to the finger.

And if a fyre be kyndled before a man that is burnten of greene wood of fyg trees, his stones wil make a noyse or bounsing.

It is also sayde in the booke of Hermes, whan both the eyes of the Beare be bounden in a lynen cloth, vpon Similtrum adiuforiū they put awaye the feuer quartain. And it is said, if the Wolfe

ſee a man, and the man ſee not him, the man is a ſtorpyd and ſeeteth, and is hoarſe. And therfore if anye man beareth the eye of a Woolfe, it helpeth to victorye, to boldnes, vanquiſhing and feare of his aduerſarie.

It is alſo ſaid if a ring be made of the whyte houſes of an Alle. & he that hath the fallyng ſyckneſſe putteth it on, ſuffreth not the falling ſickneſs.

They ſay more, when thou will that flies come not nye thy houſe then put Condicion & Oppinion in whyte lynne, & after make thy houſe white wyth it, than flyes ſhal in no wyſe enter.

When thou wilt that thy wyfe or wenche ſhewe to thee all that thee hath done, take the hart of a Doue, and the heade of a frog,

and

and drye them both, & bray them vnto poulder, and lay them vpon the breſt of her ſleeping, and ſhee ſhal ſhew to thee all that ſhe hath done, but when ſhee ſhall wake, wipe it away from her breſt, that it be not lifted by.

Further they ſay, if anye man put a Diamonde vnder the head of a woman ſleeping, ſhee manyfeſteth if ſhee bee an aduouterer, for if it be ſo, ſhe leapeth back out of the bed afrayde, and if not ſhe embraceth her huſbād with great ioye.

¶ Moreouer they ſaye, that an Aſſes ſkyn when it is hanged vpon Chyldren, it letteth them to be afrayde.

Architas ſayth, if the wate of the leaſt eare of a Dog bee taken and be hanged vppon anye ſicke

In the feuers that come by course of fyttes, it is very profitable, and specially to the feuer Quartaine.

¶ And Philosophers saye, that some kinde of seignier which neuer had sycknesse, is profitable to euery sycknesse, and hee that had neuer paine, helpeth and healeth a man from it.

When the house is perfumed with the leafte houfe of a Mole, Flies remayne not in it.

And if the hart, eye, or brayne of a Lapwyng or blacke Plouer be hanged vpon a mans necke, it is profitable agaynste forgetfulnesse, and sharpeth mans vnderstanding.

If a woman may not conceiue, take an Harts horne turned into poulder, and let it be mixed with

a Cowes

a Cowes gall, let a woman bynde it about her, and let her do the act of generation, and she shall conceiue anone.

¶ A grosse and fatte heere of a Mares tayle put vpon a doore, suffereth not Witches to enter.

The tothe of a Fole or Colt of one yeare old, put in the neck of a childe, maketh his teeth to breede without payne.

The tooth of a Mare put vpon the head of a man, being mad, deliuereth hym anone from hys furye.

If a woman may not conceiue, let Mares milke be geuen to her not knowing, & let her doe the act of generation in that houre, and she shall conceiue anon.

The house of an horse perfumed in a house, directly auayes

wyfe. The same chaunceth also by the house of a Muile.

¶ That al the hote water come forth of a caldron. Take of blanch that is Terra Francisca wyth pytch cast in water, and it shall come forth all. That fyre maye come out of water, take the shell of an egge, and put it in quycke brymstone and lyme, and shut the hole, and put it into water, and it wyll kyndle.

It is sayde, if the herbe Camphere be put vpon water, it is kindeled and burneth in the water.

¶ That thou may take Byrdes with thy handes: take any corne herbe well steeped in the dregs of wyne, & in the iuyce of Hemlocke & cast it to the birdes, euery Byrd that tasteth of it is made dronken, and looseth her strength.

They

of the world.

They say that if any man be anoynted wyth the mylke of an Asse, all the flies in the house will gather to hym.

¶ To wryte letters or bylles, whiche bee not readde but in the nyght. Take the gall of a Snaile or milke of a Sow, and put it to the fyre or with water of a worm lyning late.

If ye myngle together many whytes of Hens egges, a month after they are made glaste, and as hard as a stone, and of this being after this fashion is made a Sophisticall precious Stone which is called Topasius, if it bee conioyned before wyth Saffron or red earth.

Lykewise if the some whych is found about the stones of a Hart or Horse, or Asse, beyng weery. be

mixed

mixed wyth wyne, and the wyne be geuen to any man to drynk, he shal abhorre wine for a mouth.

And if any man shall haue many Eeles in a wyne vessell, and they be suffered to dye in it, if any man drynke of it, hee shall abhorre wyne for a yeare, and peradventure euermore.

And it is sayde, if a rope be taken, wyth whych a Theefe is or hath bene hanged vp with, and a litle chaffe, which a whirlewinde lifted vp in the ayre, and let them be put in a pot, and set among other pots, that pot shall breake al the other pots.

Also take thou a litle of the aforsaid rope, and put it on the instrument wyth which the breade is put in the ouen, when hee that should put it in the Ouen should

put

put it in, hee shall not bee able to put it in, but it shall leape out.

¶ That men may seeme with out heades.

TAke an Adders skyn, and Auri pigmentum, a greeke pitch of Reuponticum and the waxe of newe Bees, & the fat or greace of an Asse, and breake them all, & put them in a dull seething pot ful of water, and make it to seeth at a slow fire, and after let it waxe cold, and make a taper and euery man that shal see light of it, shall seeme headlesse.

That men may seeme to haue the vylage or countenaunce of a Dogge. Take the fat out of the eare of a Dog, and anoynt wyth it a litle new silke, put it in a new

lampe

lampe of greene glaſſe, and put the lampe among men, and they ſhall ſee the viſage of a Dog.

¶ That men may ſeeme to haue three heades.

Take the heere of a dead Aſſe, and make a rope and dryc it, and take the marow of the principall bone of hys ryght ſhoulder, and mixe it with vyrgin ware, and anoynt the cord, and put it vpō the threſholds of the houſe, they that come into the houſe ſhal ſeeme to haue three heades, and they that be in the houſe ſhall ſeeme Aſſes to them that enter in.

¶ If thou wilt that a mans head ſeeme an Aſſe head. Take vp of the couerynge of an Aſſe, & anoynt the man on his head.

¶ If thou wilt that a chickyn, or other thing leape in the diſh.

Take

of the world.

Take quick siluer and the pow-
der of Calamite, and put it in a
bottel of glasse well spotted, and
put it within a hoate thyng. For
seyng quicke syluer is hote, it mo-
ueth it selfe, & maketh it to leape
or daunce.

¶ If thou wilt see that other
men cannot see.

Take of the gall of a male Cat,
and the fat of an hen all whyte,
and mixe them together, anoint
thy eyes, and thou shalt seit that
others cannot see.

¶ If thou wylt vnderstand
the voyces of byrdes.

Associate wyth thee two fel-
lowes in the .xxviii. day of Octo-
ber, and go into a certayne wood
with Dogs as to hunt, and carry
home wyth thee that beast which
then

thou shalt finde first, and prepare it with the hart of a foxe, & thou shalt vnderstand anon the voyce of byrdes or beastes. And if thou wylt that any other likewise vnderstand, kysse hym, and hee shall vnderstand.

¶ If thou wilt louse bendes.

Go into the woode, and looke where the pye hath her nest with her byrdes, and when thou shalt be there, clymbe vp the tree, and byndeabout the hole of it where so euer thou wylt: for when she seeth thee, she goeth for a certayn herbe whych she wyll put to the byndyng, and it is broken anon: & that herbe falleth to the ground which thou shouldest haue put vnder the tree, and then thou presently shalt take it.

In the west of the Lapwing or

blacke

blacke ꝓlouer, there is a certaine stone wꝭych is of diuers colours, beare it with thee, and thou shalt be inuisible.

¶ That a man may be alwaies as a gelded man.

Take of the woꝛme which chi-neth in Sominer, and geue it to him to dꝛinke.

¶ That a woman may confesse what she hath done.

Take a water frogge quicke, and take away her tong, and put it againe into the water, and put the toung vnto a part of the hart of the woman sleepyng, wherby when she is asked, she shal say the trouth.

¶ If thou wilt put anye man in feare in his sleepe.

Put vnder his head the skyn of an Ape.

If thou wylt take a Wole, put in his hole an Onion or a Leeke, or Oyle, and she wyll come soone forth without strength.

A Serpent will not come nygh Garlick, and a Dog tasteth not any thing dipped with Garlick, although he be hungry.

¶ A perfuming by which every man shall seeme to other that bee in the house, in the forme of Elephantes and great Horses.

Take a Spice whych is called Alchacengi, braye it and myxe it with a litle fat of a Dolphin fish, and make thereof graynes as be of Pomecitron. After perfume some of them vpō a fyre of cowes doung which is milked. And let not a place bee in the house from which smoke may come forth, but let it and the mylke be vndet the

earth

earth within, and all which be in the lodgyng shall seeme as they were great men in the shape of horsses and Elephantes, and it is a very marueilous thyng.

¶ An other perfuming, whyche whan thou makest, thou sessit out wardlye greene men, and men of many shapes & infinite marueils whych are not discerned for their multitude.

Take Cimar, that is Vermillion, and the sloue Lazulus, and Penyroyall of the Mountaynes, and beate it al to poulder, and sift it and then mixe it with the fat of a Dolphin fish horsse or Elephãt make then grayues or cornes after the fashion of Rysle, and drye them in a shadowe. Perfume it when thou wylt, and it shall bee done that is sayd.

Of the marueils

¶ A perfume to see in our sleepe what thyng is to come of good and euyll.

Take the bloude of an Asse congeled, and the fat Lupi cerini and sweete insence or gumme called Storax, and also Styrax, gather it altogether by equall weightes, and let them be mixed, & graynes or cornes bee made thereof, and let the house be perfumed wyth them, and thou shalt see hym in thy sleepe that shall shew thee all thinges.

¶ A maner of makyng a matche of a candel or candel weke, which whan thou shalte kyndle, thou shalt see men in what shape soeuer thou wylt.

Take the eyes of a shrick Owle the eyes of a fishe which is called Assures, and the eyes of a fyshe which

whyche is called Libuntis, and the gall of Wolues, breake them with thy handes, and mixe them together, and put them in a vessel of glasse, then whyen thou wylte worke it, take the fat of any beast thou wilt, that this may be made in the shape of it. melt it and mixe it perfectlye wyth that medicine, and anoynt the matche of candle wike whatsoeuer thou wilt with it. After kyndle it in the myddl of the house, and the men shall seme in the shape of that beast whose fat thou didst take.

¶ In other maner of a candle of a candle weke, that men may appeare in the shape of Angels.

Take the eyes of a fish, and the eyes of Frogge, that is of a breaker of bones, and breake them wyth thy handes, and make them soft.

and put them in a vessell of glasse vii. dayes. After put some oyle in them, and lyghten it in a greene lampe, & put it before men whych be in the house, they shal see them selues in the shape of Angels by the light of the fire.

¶ An other match or wieke of a candle, making men to appeare with blacke faces.

Take a blacke lampe, and pour in it Oyle of the Elder or Alder tree, or quycke syluer, and poure in the Oyle or quick syluer, and a part of the bloud of them that be in letting bloude, and put in that bloud Oyle of the Elder or Alder tree (some say of the Bur tree) or quicke syluer.

¶ A marueilous lampe in which appeareth a thing of terrible quantitie, hauing in the hand a rodde.

and

of the worlde.

and learneth a man.

Take a greene frog, and cut of the head of it vpon a greene cloth, make it wete with the Oyle of a Burtree or Eldertree, and put in the wieke & lighten it in a greene lampe, then shalt thou see a blacke man standyng, betweene whose handes there shalbe a lampe, and a merueilous thing.

¶ An other wieke, which whan it is kindled & water poured on it waxeth strong, and when the oyle is put in it is put out.

Take lyme whych water hath not touched, and put it wyth the weight equall to it of wax & the halfe of it of the oyle of bauline, & Napta citrina, with equal to it of brimstone, and make a weke of it, & let it drop downe like dew vpon the water, and it shal be kyndled.

and drop downe oyle vpon it and it shalbe put out.

¶ Another weke, which when it is kindled, all thynges seme white and of syluer.

Take a Lizarde and cut away the tayl of it, and take that which commeth out, for it is lyke quicke syluer. After take a weke & make it wete wyth oyle, and put it in a new lampe and kindle it, and the house shall seeme bright & white, or gylted with syluer.

¶ A marueylous operation of a Lampe, which if anye man shall hold, he ceaseth not to fart, vntyll he shall leaue it.

Take the bloude of a Snayle, drye it vp in a lynnen clothe, and make of it a weke, and lyghten it in a Lampe, geue it to anye man thou wylt, and say lyghten thys,

he

he shall not cease to tarr, vntyl he let it depart, and it is a marueylous thyng.

¶ A weke which when it is lyght ned, women cease not to daunce and be glad, and to playe as they were mad for great ioy.

Take the bloud of an Hare, and the bloude of a certayne Fowle which is called Hollon, and it is lyke a Turtle Dooue, and of the bloud of the Tuttle male, equall to the halfe of it. Then put in it a weke, and lighten it in the myddle of the house, in which are syngers and wenches, and a marueylous thing shalbe proued.

¶ If thou wylt make that Lyce may appeare to runne abrode in a mans bedde that he maye not sleepe, then cast in hys bedde the weyght of an vnce or half vnce of

Heakengi, & if thou shalt make Vilos Asturis, thereof shall bee made a wicke, which when it is lightened euery sycke man seeyth other by the vehemencye of the sickines, and minishing or extenuation.

¶ Whē thou wilt that thou seme all inflamed or set on fyre frō thy head vnto thy feete & not be hurt

Take white great Malowes, or holy Hocke, myxe them wyth the whyte of egges, after anoynt thy body with it, and let it be vntil it be dried vp: and after aneint thee wyth allum, and afterward cast on it smal brymstone beaten vnto poulder, for the fire is inflamed on it, and hurteth not, and if thou do thus on the palme of thy hand, thou shalt bee able to holde the fyre without hurt.

If

of the world.

¶ If thou wylt that a thyng bee caſten in the fyre and not burne.

Take one part of glew of fiſh, and an equal quantitie to it of alum, let it be perfectly mixed and and let vineger bee poured vpon it let whatſoeuer thing thou wilt be confected wyth it, caſt it in the fyre, anoynt thee with this noynt ment and it ſhal not be burned.

¶ If thou wylt make a counterfaite, that is an Image or other thyng, and when it is put in the water it is kyndled, and if thou ſhalt drawe it out it ſhall bee put out or quenched.

Take Lyme not quenched, and mixe it perfitly with a litle ware, and the oyle of Selanum & napta, that is white earth and brymſtone, and make of it an Image, and when thou ſhalt put it in wa

ter

ter the fyre shalbe kyndled.

¶ If thou wylt make that whan thou openest thy handes vpon a lampe, the light of it is put out, & when thou closest them vpon it, it kyndleth, and it ceaseth not to do that.

Take a spice whyche is called Spuina, after bray it, and make it with water of Camphere, and anoynt thy handes wyth it, after open them in the mouth of the lampe, the lyght of it shall be put out, and close them, and it shall be kyndled agayne.

¶ If thou wilt see a thing drowned, or see deepe in the water in the nyght, and that it shall not be more hyd to thee then in the day, and reade bookes in a darcke night.

Anoynt thy face with the blond

of

of the Rereinouse or Backe, and it shalbe done that I say. If thou wilt make any thyng whyte, perfume it with brimstone.

¶ If thou wilt kyll soone a Serpent, take as much as thou wylt of an herb called Rotunda Aristologia, Smerwort, or uneke galingale, and brays it well, and take a Frog of the wood of feld, & breake it wel, and mixe it with Aristologia, and put it with some ynke, & write with it in paper or in any other thing which thou louest better, and cast it to Serpentes.

¶ If thou wylt beare fire in thy hand that it maye not hurt thee.

Take Lime dissolued wyth hot water of Beanes, and a litle Magrēcules, and a lytle of great malowes or holye Hocke, and mixe it well

ſt well with it: after anoynte the palme of thy hand with it, and let it bee dryed, put in it fyre, and it ſhall not hurt.

Philoſophers ſay that ſuch lime burneth not in the fire: and glew of fiſhe ſaueth from fire, and vnpleaſant alluin, and the bloude of the beaſt called Salamādra, and the ſmoke of an Ouen or caldron. Therefore when anoyntment is made of all theſe or of certayne of them, the fyre hurteth not. The white of an Egge and great malowes or holy Hocke haue vertue in this matter.

¶ A weke which when it is lightened in the houſe, thou ſhalt ſee greene thyngs flying as ſparows and other byrdes.

Take a new cloth and put in it the braines of a byrd, and the feathers

of the woyld.

fyers of her tayl, and lap them in and make a wicke of theym, and put it in a new greene lampe, kindle it in the house wyth the Dyle of the Oliue, & the thinges which shall be made very greene, and it shall seeme that greene and black Fowles do flye.

¶ If thou wylt make a candle or wicke to be shaked, and walke when it is lightened.

Take the skin of a Woolfe, and the skyn of a Dogge, and make of them both a wicke, and kyndle it with the oyle of Oliue, and it shal be moued soone.

¶ When thou wilt lighten a lantern, for which he shal feare greatly that seeyth it.

Take a new white linnen cloth, and

and make of it a weike, and put in the holowneſs of it a ſkyn of a Serpent and great ſalt, and fyll it with Oyle Olyue, and geue it to anye man that thou wylt, as ſoone as he ſhall kyndle it, he ſhal tremble and feare greatly.

¶ A marueylous experience, which maketh men to go into the fyre without hurt, or to beare fire or red hoate yron in theyr hande without hurt.

Take the iuyce of Biſmalua, and the white of an egge, and the ſeede of an herbe called Pſillium alſo Pulicarias herba, and breake it vnto poulder, and make a confection, and myxe the iuyce of radiſh with the whyte of the egge. Anoynt thy bodye or hand wyth thys confection, & let it bee dryed.

after

and after anoynt it agayne, after that thou maiest suffer boldly the fyre wythout hurt. But if thou wylte that the thyng anoynted seeme to burne, scatter vppon it quicke brimstone well beaten into poulder, and it shall seme to be burned when the brimstone shall be kyndled, and it shall not hurt hym. If thou shalt blowe the herbe called Colophonia Greke, pytch beaten very small vpon the flame of the candle whych a man holdeth in his hande, it augmenteth marueyloully the fyre, & lifteth vp the flame vnto the house roufe. That thou maye beare fyre vnhurt, let lyme be dissolued with hoate water of beanes, and put thereto a lyttle red earth of Witiua, after put to a litle great Wallowes or holye Hocke, wyth

whyche conioyned or myxed to-gether, anoynte the palme of thy hande, and let it drye vp, and so mayest thou beare anye fyre with out hurt.

¶ Thou mayest make burnyng water after this fashion.

Take blacke, thicke and mighty and olde wyne, and in one quart of it thou shalte temper a lyttle quick Lyme and Brimstone beaten into poulder bitye small, and lees of good wyne and common salt, whyte and grosse, after thou shalt put it in a Gourd well clayed, and Desuper posito alembico, thou shalte destyll burnynge water, whych thou shoulde keepe in a glasse.

¶ Thou mayest make a Greke fire after this fashion.

Take quycke Brymstone, lees

of

of wyne. Sarcecliam picolam, sodden salt, oyle of stone, and common oyle, make them seeth well, and yf any thynge be put in it, it is kyndled whether it bee tree or yron, and is not put out but by pisse, vyneger or saude.

¶ If thou wylt that euery thing cease to be marueled. Looke the sufficient causes of doynge, and also of sufferynge for if thou loke bothe thou shalte not meruayle, for thou shalt see that ther is so great aptenes in one sufficience of another, that it maketh thee not to meruale, for whan thou seest that cold water kyndled the fyre, and putteth it not onte, yf thou shoulde behold the doynge cause, thou woulde meruayl alwayes what were the efficiente cause conuenient to thys thynge,

but whan thou lokest to the matter of that effete, that is because it is lyme and bryinstone, whyche are very inflammable, so that a very litle thyng flammeth them, thou seest that there is nothynge to be mernayled.

¶ Lyke wyse it is a meruayle that a thynge is burned by fyre. whan one of the causes is beholden onely: But whan the nature of the sufferer or weakenes of the doer is looked on, ther is no marnayle.

¶ If thou wylt make a Carbuckle stone, or a thing shining in the night.

Take very many of the lyttle Beastes shynyng by nyghte, and put them beaten small in a bottell of glasse, and close it, and burye it in hoate Horses dung, and let

of the woꝛld.

let it tary .xb. dayes, afterwarde thou ſhalt deſtyll water of them per alembicum, whyche thou ſhalt put in a veſſell of Chriſtal oꝛ glaſſe. It geueth ſo great clearenelle, that euery man maye reade and wꝛite in a darke place where it is. Some men make thys water of the gal of a Snayle, the gal of the Weſell, of the gal of the Feret, and of a water Dog, they burye them in dung, and deſtyl water out of them.

¶ Make flying fyre after this maner.

Take one pound of Brimſtone, two pounde of coales of wyllow oꝛ wythye, ſixe pounde of ſtonye Salte, theſe thꝛee thynges muſt be brayed verye ſmall in a Marbel ſtone, afterward thou mayeſt put

Of the maruels

put it soone at thy pleasure in a coate of paper, flying or makyng thunder.

¶ A coate to flie should be long and small, and ful of the best pouder, but a coate to make thunder shoulde be short, grosse and halfe full.

¶ An ende of the secretes of Nature, set foorth by Albertus Magnus in Latine, newlye translated into English.

¶ Imprynted at London by me Wyllyam Copland.

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